

A Plain and Profitable
EXPOSITION
Of, and ENLARGEMENT upon, the
Church-Catechism:

By way of
Questions and Answers.

FOR THE

More ample Instruction of the more
adult Children, and other Elderly
Persons that need it.

AND

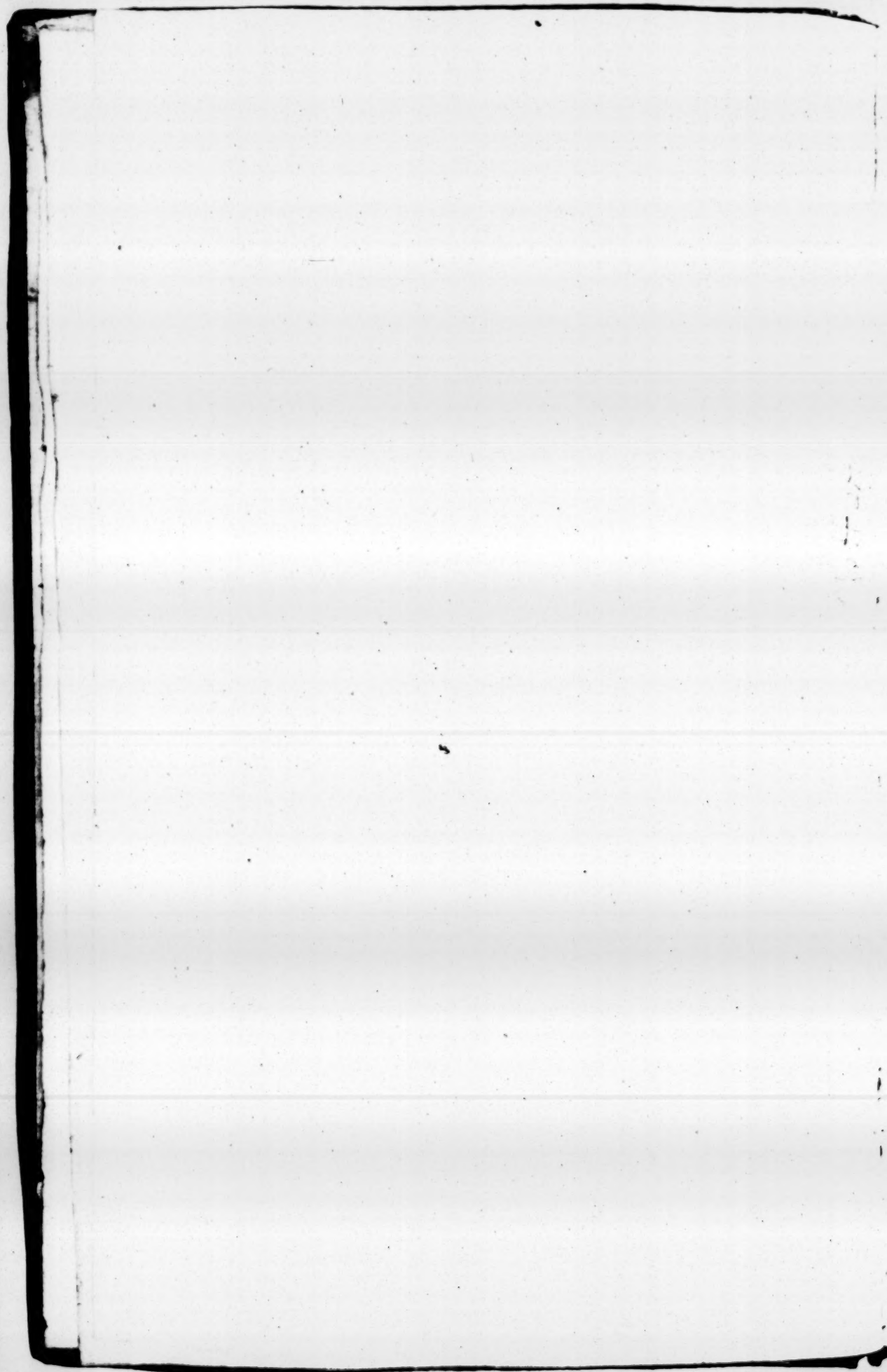
Divided into so many Parts, as there are
Lords Days in each Year; that it may
be gone through yearly, either pub-
lickly, in the *Church*, or privately, in
Families.

TOGETHER,

With the *Scheme* of a shorter *Catechism*
annexed, for the benefit of the Younger
sort of *Catechumens*.

By **SIMON FORD** D. D. and Rector
of Old-Swinford in *Worcestershire*.

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TO THE
Right Reverend
FATHER in GOD,
VVILLIAM
Lord Bishop of WORCESTER,
My most Honoured
DIOCESAN.

May it please your Lordship,

THE Acceptance which this
Catechistical Exposition of
mine, found with your Lord-
ship in Manuscript, when I sub-
mitted it to your Examination a
while since; and the encourage-
ment I then received from you

A 2

to

The Epistle Dedicatory.

to Print it : have emboldened me, now it is Printed, to prefix your Name to it in this Dedication. Wherein, I once more lay it at your Lordships Feet, as the Person to whom I am most properly accountable for all the Doctrine which I Preach, or Publish within your Diocesse : as also, the most proper Judg, how far it is fit, if not to be encourag'd, yet to be tolerated, (as to publick use) in those Parts to which your Jurisdiction extends.

I humbly beg your Lordships Pardon for this boldness : which I do in no sort doubt to obtain, when I consider with what a degree of conscientious Zeal your Lordship
en-

The Epistle Dedicatory.

endeavours the Edification of the remotest parts of your Diocese, by your Personal Visitation of particular Churches each Lords Day, and Exemplary Preaching and Administring Confirmation to them: Together with that eminent goodness, candor, and humble Condescension, which so highly recommends your Lordships Government to all your Inferiour Clergy, and in particular to my self, who am, affectionately

(My Lord)

Your Lordships

in all Duty

to be Commanded, THIS

SIMON FORD.

A
Prefatory EPISTLE,
T O T H E
Christian READER.

Christian Reader,

THIS *Catechism* being drawn up by me, only for the use of a *private Parish*; I thought it convenient to Print, for the more easie distribution of Copies to every Family. But, being so resolved, it came withal into my mind, that probably *one Parish* would not take off an *whole Impression*; and therefore, when it was once extant, it was likely it should come into *many more Hands*, then it was at first intended for. To whom, therefore, I think my self obliged by way of *Preface*, to give a short account, of the *Reasons* that induced

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duced me to the undertaking thereof ; of *what* I have *done* in it ; and the *uses* it is, in my Judgment, applicable unto.

The *Reasons* of my undertaking , were briefly, these. Finding my self obliged, by the Laws of this Church, to Catechize my Parishioners in the *Church Catechism*, contained in the *Book of Common-Prayers* : I did accordingly set about that *Work*, with the best Contrivance I could think of, to answer the end of those Laws , and discharg my own Duty.

But, when I had entred upon it, I soon perceived that my Endeavours in that *Work*, were like to turn to a very poor Account , if I confined my self wholly to the *bare words* of the *Catechism* it self. For the Prejudices that the late Times had disseminated every where (even among the most ordinary sort of People) against it, as *too short* and *defective* in many particulars, to furnish
the

to the *Christian Reader*.

the grown Youth with such a proportion of knowledg, as was then thought necessary ; made the greatest part of such Persons of both Sexes too much to slight it. And even those of them that did not so, yet were easily perswaded to think it too much beneath them, to be Catechized only by a *Form*, designed to fit Children for *Confirmation* ; and therefore generally forbore coming to that *necessary Ordinance*, so managed, altogether. Yea, and many *Parents* and *Masters of Families*, possessed with those prejudices, bred their Children and Servants to the Learning of *other Catechisms* at home, to the disparagement of the *publick Form*, and to the great hinderance of the *publick Ordinance* Administred according thereto.

To remedy which inconveniences, I first took up the way of the *lesser Catechism* hereunto annexed ; and broke every *Answer* of the *Church Catechism* into
divers

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divers *little Questions* : whereby I gave the riper sort of the Children Catechised a little larger scope to exercise their thoughts upon ; and then took hints from their Answers to expatiate farther in the explication of them, as I saw occasion.

This course, when I had some years taken, I was solicited to *Pen* those *Enlargements*, and communicate them to the Neighbourhood for their farther instruction. Which notwithstanding, I forbore to do, for some Time, till I had enquired, as well as I could, what Books of this nature were extant already ; that if I lighted on any such, conformable to my design, I might save my self the labour of framing an entire Catechism of my own, by recommending that to my Neighbours, Catechising out of it my self, and making it the standing ground-work of my future endeavours in this kind. But upon

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on the best enquiry I could make, I could not satisfy my self in *all the particulars* which I had in *Project*, with any one of those which came to my hands, relating to this subject. Which I speak, not by way of disparagement to the labours of any extant, as to the *substance* of them : only, I thought them in some *Circumstantials* less useful to me in the way wherein my designed walk lay.

Two Authors there were I confess, that I had more then ordinary Reverence for : The one, the *Right Reverend Father in God, William*, late *Lord Bishop of Gloucester* ; and the other, the *Reverend Rector of Lincoln College in Oxford*, and now *Dean of the same Church Dr. Marshall*. Whose Books therefore, I read over again and again, with great satisfaction : especially that of the later, Printed at *Oxford, 1679* : VVith whose judicious and comprehensive brevity, I could

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could willingly have satisfied my self, in the use of it, had it been adapted to the capacity of a Country Congregation, by way of Question and Answer; and divided into such Portions as I desired, for the more fixed and certain continuation of that exercise, through som fix'd and successive Periods of Time.

I therefore, thought fit to do something at last, my self, in that form and method, for more general use; as I have herein attempted, partly, by turning much of the *substance of both those and other Catechistical Discourses* into *Questions and Answers*? and partly, by such *Additions* of mine own, as I found my thoughts leading me to, in the composure of the work: and grafting them all into the *Stock of the Church Catechism*, to carry on one continued sense with it.

And, to render the whole more compleat for use, I judged it convenient, to break it into so many *parts*, as there are

Lords

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Lords Days in the Year. Which I did,
for *two Reasons*.

1. *Partly*, for the more effectual carrying on the work of *publick Catechizing* by it my self; whilst, by dividing a large Parish into convenient parts, and going through them in order, I thought it useful to give each Family therein, thereby, notice, what part, upon each of the successive *Lords Days*, they were to be most ready in, some time before hand, that they might be the better provided.

2. And, *partly*, that such *Parents*, and *Masters of Families*, as are willing and desirous to instruct those that are under them every *Lord's Day*, might (having such furniture at hand) task those under them herein, from week to week; and examine their proficiency, at spare hours on that day, in subservience to the better carrying on the *Publique Catechizing*, when their turns came to be called thereto.

Some

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Some of the *Answers* of this Catechism, I confess, are long. But, as that could not be well avoided by me, in the composing thereof, upon divers points handled therein: so will it, in the issue prove no disadvantage to the *Teacher*, or *Learner*. For ordinarily, where the *Answers* are large, in any part, they are but few: and withall, most of them are so composed, that the *Catechist*, in the use of them, may, for the trial of the *Learners* understanding, subdivide them easily into several *Questions* and *Answers* of a lesser size.

I have added *Scripture-Proofs* to all the *Answers*, where they were proper and requisite; and directed by *Letters*, to what branches of them such *Proofs* are assigned: which accordingly, are either found expressly in such *Scriptures*, or deducible by easie consequence from them.

This addition, if it seem to make any
Days

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Dayes task too long at the first, for the Learners to get without book : it may be easily remedyed, by beginning, for the first turn, only with the *bare Answers* without the *Proofs* : and for those following, when the persons Catechized are perfect in them, to require an account of these also.

I have in all the *Explicatory Questions* and *Answers*, endeavoured to superstruct nothing upon my Foundation (the *Church Catechism*,) but what evidently suits the scope and design thereof : and what, in my best judgment, is agreeable to the *Doctrine* of this Church, expressed in the *Form of Common Prayers*, the *Articles of Religion*, and the *Book of Homilies* : avoiding purposely the meddling with, and much more determining, any nice Scholastical controversies, wherein good and learned Men among our selves are divided in their *Judgments*; and using those *Termes*, wherein generally all agree in the explication of those *Points*; as
not

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not designing to sow the seeds of *Faction*, but only of *large and comprehensive Christianity* in the minds of the younger sort, to whose Instruction these endeavours of mine are particularly directed. Only, against the *Anabaptists*, and *Romanists*, where the *Catechism* it self takes notice of them, (in the *Doctrin of the Sacraments* especially:) I have taken more liberty, to put into the mouths of our youth those *Arguments* and *Answers*, by which they may be fortified against their Seduction.

And now having given this account of my undertaking herein ; I do humbly submit the whole thereof to the censure of the *Governours of this Church*, and the Judgment of the rest of my *Reverend Brethren* in the *Ministry* : being ready, if these endeavours of mine (for the main) please them, to make such additions, subtractions, alterations, or explications, in any particulars, as any of them, shall shew
me

The Prefatory *Epistle*, &c.

me to be needful. Or if any of them, according to this, or a better model of their own, shall think fit to attempt any thing of like nature, which may be more publickly beneficial, then this herein laid before them: I shall not only not think my labours disparag'd thereby; but also give God and them my thanks for it: and be ready to lay by the use hereof my self, and assume that in the place of it, as being willing to be *taught* by any one, how to do my Masters work more compleatly. In the mean time, if any one shall receive any such help as I intend him from this Essay, it will be some cause of rejoycing to

(*Christian Reader*)

Thy Servant in the work

of the Lord Jesus,

SIMON FORD.

A plain and profitable

EXPOSITION

Of, and Enlargment upon, the

CHURCH-CATECHISM,

By way of

QUESTIONS

AND

ANSWERS, &c.

Lord's Day. 1.

Quest. **W**hat is your Name?

Ansiv. **R.** or **M.**

Q. You have two Names: a Christian Name, and that of your Parents Family whence you are descended, which of these Names is this?

A. My Christian Name, at the giving whereof to me, I was received into Christ's Service. And this Name is therefore used to be set before the other; as being the more Honourable Name of the two.

B

Q Wh. s

Q. What doth, or may, the mention of this Name, bring to your mind?

A. I have thereby an Occasion offered me, to remember, that I am a Person devoted to Christ, called, *A Christian*, (*a*) and distinguished thereby from Jews, Turks, and Heathens.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism; wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. When, said you, was this Name given you?

A. In my Baptism.

Q. What Reasons are there for the giving Names in Baptism?

A. The Church in all Ages hath thought that a fit time for it. 1. In imitation of the Antient Practice of Princes, giving Names to their Servants at their first admission. (*b*)

2. And also, because Names were usually in the Jewish Church, given at Circumcision; (*c*) to which our Baptism, in the main scope of it, succeeds. (*d*)

Q. In whose Power lies it, to Assign Names to Children?

A. It doth most properly belong to Parents, (*e*) and chiefly to Fathers; (*f*) though others also have sometimes done it, with the Parents consent. (*g*) And in that Right, Godfathers and Godmothers now do it.

Q. Why

Q. Why do you call those, who, with your Parents consent, by that Name presented you to Baptism, Godfathers and Godmothers?

A. Because they were, by that Act, in a sort, my Spiritual Parents, by means of whose offering me to it, I was therein Dedicated to God: whereby also they gave implicite security with my Parents, (whose Natural Duty obliged them as Principals in that bond, Eph. 6. 4.) to the Church, that I should be bred a Christian.

Lord's Day. 2.

Q. What, said you, you were made by Baptism?

A. I was endowed with three great Privileges therein.

Q. Name the first of them.

A. I was then made a Member of Christ.

Q. What mean you by that Privilege of being Christ's Member?

A. I mean, that I was then United to that mystical Body, of which Christ is the Head, (b) that is, the Church.

(b) Eph. 1. 22,
2. 5. 30.
Gal. 3. 27.

Q. What mean you by the second Privilege, A Child of God?

A. That, whereas I was by Nature (what all others are) a Child of Wrath: (i) God, of his meer Grace hath Adopted me, through Christ his Son by Nature, to be his Child. (k)

(i) 1 Joh. 3. 1.
Gal. 4. 5.

Q. What means the third of these Priviled

ges, An Inheriter of the Kingdom of Heaven?

A. That being thus Related to God by Adoption, I was thereby Entitled to be a co-Heir with Christ, of everlasting Glory and Happiness in Heaven. (1)

(1) Rom. 8. 16,
17.

Q. Have all Persons that are Baptized all these Privileges?

Luk. 11. 32.

A. All these Privileges are Sealed on God's Part, to all that are duly Baptized: (m) but may be, and by many are, forfeited afterwards; upon their Renunciation of the Baptismal Covenant, or living contrary to it. (m)

(m) Gal. 3. 25,

27.

Pet. 3. 21.

2 m 2. 25.

Compared.

Q. What did your Godfathers and Godmothers then for you?

A. They did Promise and Vow three things in my Name. First, That I should Renounce the Devil and all his Works; the Pomps and Vanities of this wicked World; and all the sinful Lusts of the flesh.

Secondly, That I should believe all the Articles of the Christian Faith.

And Thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. Upon what Grounds doth the Church require that Promise and Vow which you speak of, to be made by others, in the Name of Infants at their Baptism?

A. Because Baptism, in the very Nature of it implies a mutual solemn Covenant between

twixt

twixt God and Man ; wherein God Promi-
 seth the Grace, and Man the Duty belong-
 ing thereunto : therefore the Church never
 admitted any to Baptism, but upon the Ex-
 pression of this Promise on their Part.
 Whence, because Infants are not able to ut-
 ter this Promise themselves, (that so ne-
 cessary a Part of the Administration might
 not be omitted, and it thereby rendered
 Defective,) they always admitted others to
 do it for them, by Representation, and in
 their Names.

Lord's Day. 3.

*Q. They promised, you say, for you, That
 you should Renounce the Devil and all
 his Works: Whom understand you by the
 Devil?*

A. All the fallen Angels, who, though
 they be very many, yet are frequently ex-
 pressed by this Name of the Singular Number,
 as one ; because they are all of them United
 in one Devilish Nature, and Act as one
 Devil, for the promoting of Wicked De-
 signs. (n)

(n) Mat. 8. 2.
 Matt. 5. 2.
 Compared.

Q. What is it to Renounce the Devil?

A. It is, not to yield to his Wicked Sug-
 gestions and Tentations ; but withal ab-
 horrency and defiance, to resist them. (o)

(o) J m. 1.
 1 Pet. 5. 5

*Q. What mean you by the Works of the
 Devil?*

A. All sorts of Sins whatsoever, (p) are
 called his Works. (p) 1 J h. 3. 8.

Q. For what Reasons, are Sins called the Devil's Works?

A. For these three, Principally.

1. Because he was the first Sinner in the

(q) 1 Joh. 3.8. World. (q)

2. Because he tempted our first Parents

(r) 2 Cor. 11.3 to Sin, (r) and continually tempts us to it

(f) 1 Cor. 7.5. also. (f)

3. Because divers sorts of Sins are com-

(t) 1 Tim. 3.6. mitted by Men after his Example. (t)

Joh. 8. 44.

Act. 13. 10.

Rev. 12. 10.

Q. What is the second thing to be Renounc-
ed by you?

A. The Pumps and Vanities of this Wicked World.

Q. What mean you by this Wicked World?

A. Not, 1. The Visible Frame of Heaven and Earth, or the Creatures that fur-

(u) Act. 17. 24. nish it, (though these are so called,) (u) because all these are of God's making, and so

(w) Gen. 1. 31. good, as all Gods Works are. (w)

1 Tim. 4. 4.

2. Nor, the reasonable Part of it, (that

(x) Joh. 12. 19. is, Mankind) called so likewise: (x) for many of these are also good, and may be

(y) Phil. 2. 15. great Examples of goodness, (y) to the rest.

Q. What mean you then?

A. 1. The Wicked Men of the World,

(z) 1 Joh. 5. 19 who lie in Wickedness: (z) and therefore, with them we are to have no voluntary fel-

(a) Eph. 5. 11. lowship, (a)

2. As also, all other things in the World, which are occasional Baits and Snairs to se-

(b) 1 Joh. 2. 15, duce us to Sin, so far as they are such. (b)

16.

Q. What

Q. What are the Pumps and Vanities which you are to Renounce?

A. The Honours, Riches, and Pleasures of this World, so far as we are unduly affected to them; or inclinable to use them, against the Interests of true Vertue, and Godliness. (c)

(c) 1 Joh. 2. 15, 16.

Jam. 4. 4.

Lord's Day. 4.

Q. Which is the third thing to be Renounced by you?

A. All the sinful Lusts of the Flesh.

Q. What understand you to be meant by the Flesh?

A. Not, (1stly,) The several sorts of fleshly Creatures so called: (d) Nor, (2ly,) (d) 1 Cor. 15: Humane Nature, which (in reference to the 39. Bodily Part) is also expressed by that Name. (e)

(e) Isa. 58. 7.

Q. What then?

A. The unmortified Corruption of the Soul of Man, (called Flesh, because of the near alliance which it hath to our Fleshly Part, by the means of our Senses:) which is,

1. An Enemy to God. (f)
2. Hindreth us from doing good. (g)
3. And inclineth us to all Evil. (h)

(f) Rom 8. 7, 8

(g) Gal. 5. 17.

(h) Rom. 7. 23.

Q. What are the sinful Lusts of this Flesh?

A. The manifold disorderly Affections, and Evil Concupiscences of the Soul sore Corrupted, (i) by which we are seduced to (i) Gal. 5. 19, actual Sins. (k)

20, 21.

B 4

Q. What (k) Jam. 1. 14.

Q. What, say you, is the second Vow, or solemn Promise, which your Godfathers and Godmothers made in your Name?

A. That I should believe all the Articles of the Christian Faith.

Q. What mean you by these Articles of the Christian Faith?

A. Those Doctrines which all Christians are bound to believe, if they will be saved; as being the Foundation-Principles of Christian Religion: (l) all which are so tyed together as a Body is by several Joynts, (for so the Word, Article, signifies,) that the denial of any one of them, endangers the overthrowing of the Faith. (m)

Q. What is it to believe these Doctrines?

A. To be firmly perswaded of the Truth of them, as being delivered to us from God by Christ, (n) and to rely, and adventure our Salvation upon them accordingly. (o)

Q. How comes this Faith in Christ, or Christian Belief, to be thus necessary to Salvation?

A. Because it is not only in it self a proper and suitable means thereto, but such as God hath made a necessary Duty by his Command also; (p) threatning Damnation to those that do not perform it, and promising Salvation to those that do. (q)

Lord's Day. 5.

Q. What, said you, is the third Promise or Vow, which your Godfathers and Godmothers made in your Name?

A. That I should keep Gods Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What is the meaning of these Phrases of Keeping and Walking in God's Commandments?

A. The living in a constant Course of universal Obedience to them. (r)

Q. You told me lately that Salvation is promised to Believing: what necessity is there then of Obedience? (r) Jer. 7. 23.
Pl. 119. 5. 111.
Luk. 1. 74, 75.

A. Because Faith will not save a Man, if it be not accompanied with good Works. (s)

Q. Explain therefore to me, how Faith and Obedience do concurr and joyn together, in order to Man's Salvation? (j) Jam. 2. 14.

A. Though Man be not Saved by the Tenor of the Covenant of Works, the condition whereof is perfect Obedience; (t) but by the Covenant of Grace, the condition whereof is true Faith: (u) yet is sincere Obedience in doing good Works, necessarily required of all Believers for divers Reasons, besides that before-mentioned. (t) Gal. 2. 16.
Rom. 10. 5.
(u) Rom. 10. 9

Q. Name me some of them: can you?

A. 1.

- A.* 1. Because God by them is glorified. (w) *Mat.* 5. 16.
2. Our Neighbour is gained to Christ, (x) *1 Pet.* 3. 1, 2 and Edified. (x)
3. Our own Faith is justified, and shewed (y) *Jam.* 2. 17, not to be a Dead Faith. (y) 18, 26.
4. And we are qualified, and made meet thereby, to partake of that Salvation which (z) *Col.* 1. 12. is Promised to Believers. (z)

Lord's Day. 6.

Q. Thou dost, therefore, think that thou art bound to believe and do, as they (*thy Godfathers and Godmothers,*) Promised for thee: dost thou not?

A. Yes verily, and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jesus Christ our Saviour. And I Pray unto God to give me his Grace, that I may continue in the same unto my Lives End.

Q. You say, you are bound to these things by their Promise for you. But why should this Promise made by others, before you could consent, oblige you?

A. Because I am instated in so many great Benefits and Priviledges by Vertue of that Promise, upon this Condition, that I stand to it. And therefore, that I may not forfeit them, I take it upon my self, and say, So I will.

Q. Why

Q. Why do you add hereto, by God's help?

A. Because, though so to will, be mine own free Act, and so falls under a Promise from me, yet I can neither thus will, nor do, without Gods help. (a)

(a) Phil. 2. 12,

Q. But what assurance have you from God, that that help of his shall not fail you?

A. That, of his infinite goodness he hath made many gracious Promises of this his Assistance, to be applied by Faith to all such occasions. (b)

(b) Phil. 2. 12,

Q. By what means are you to obtain and secure to your self, that Help of God?

13. 2 Cor. 12.

9. Prov. 1. 23.

Luke 11. 13.

1 Thess. 5. 24.

A. By hearty thankfulness to God for the Grace already received, in my effectual calling to this State of Grace and Salvation, (c) and compliance with it.

(c) Col. 1. 3.

1 Thess. 2. 13.

2. And by hearty and fervent Prayer, for the future supply of the same Grace, to enable me finally to continue therein. (d).

(d) 1 Thess. 5.

23. 24.

3. And Lastly, by well Husbanding, and diligent Improving that stock of Grace which I am possessed of; that I deny not my self by my negligence the Help which I beg of God, for the increase thereof. (e)

Colos. 1. 9.

(e) 2 Pet. 1. 4,

5. 5.

Mat 25. 28, 29.

Lord's

Lord's Day. 7.

Q. What mean you by that Phrase, of **Effectual Calling**, in this State of Grace and Salvation?

A. I mean, that powerful perswasion of Gods Holy Spirit, accompanying the outward Invitation and call of the Gospel; by which we are inclined, disposed, and prevailed withal, to accept and embrace the gracious offers thereof. (f)

(f) 1 Thes. 2.

13.

Q. Is there then a Calling that is not Effectual?

Act. 16. 14.

Joh. 6. 37, 44.

(g) Mat. 22. 14

A. Yes. For, whereas (as our Saviour faith) *many are called, and few chosen*; (g) it must needs follow, that Gods calling, to those that were not chosen, was ineffectual: as on the other side, all that are effectually called, are also chosen to Holiness and Salva-

(b) Rom. 8. 30. tion. (h)

1 Pet. 2. 8, 9.

2 Thes. 2. 13, 14

Q. You say, **You Pray to God to give you his Grace**. How many sorts of Divine Grace are necessary to make us good and obedient Christians?

A. 1. Gods Grace preventing; by putting good motions into us, (i) removing obstructions that resist them, and inclining our Wills to entertain and pursue them (k)

(i) Heb. 8. 9.

2 Cor. 3. 5.

(k) Phil. 2. 13

2. Gods Grace assisting; by furnishing us with power to perform the good, willed

(l) Phil. 2. 13. by us. (l)

3. Lastly, Gods Grace compleating or perfecting; whereby this power is reduced

to

to act, and supplied to us continually, according to all our needs, till we arrive at the perfection attainable in this life. (m)

(m) Phil. 1.6.

Q. Rehearse the Articles of thy Belief?

4. 13, 19.

1 Pet. 5. 10.

A. I Believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only Son our Lord. Who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried: He descended into Hell; the third day He arose again from the Dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholick Church, the Communion of Saints; the forgiveness of Sins; the resurrection of the Body, and the Life everlasting. Amen.

Lord's Day. 8.

Q. What Belief or Creed call you this?

A. The Apostles Creed.

Q. Why call you it the Apostles Creed?

A. Because it hath been antiently so called; and that, 1. Either because it was penned by the Apostles themselves, after that they had received the Holy Ghost, and before they departed from Jerusalem to

Preach

Preach the Gospel to all Nations; that by
 (n) 2 Tim. 1. 13 the Test of this *form of sound words*, (n) they
 might all, not only oblige themselves to
 Preach the same Doctrine; but the Churches, also which they planted, and their Teachers, to receive no other, then what was
 (o) Rom. 12. 6. according to the *Analogy of that Faith* (o)
 (which some of the Fathers assert.)

2. Or, because it is so antient an abridgement of the Apostles Doctrine, and so universally received in the Church all the world over; that (whoever penned it,) it can hardly be supposed, how it could be so spread, but by the Apostles themselves, whose Authority was universal, (p) (which
 (p) Mat. 28. others more incline to.)
 19, 20. Mar.
 16. 15.

Q. *Are the Nicene Creed, and that of St. Athanasius, different Creeds (for substance) from this?*

A. No. They add only some enlargements by way of explication, to some Articles of this Creed; levelled, (in the times wherein they were written) against the false Senses imposed on them by Hereticks.

Q. *How many Articles are there in this Creed?*

A. They are usually reckoned to be twelve: and some Assign to each Apostle one of them, as the Author thereof: tho of this there be no certain evidence.

Q. *What dost thou chiefly learn in these Articles of thy Belief?*

A. First, I learn to believe in God the

the Father, who hath made me, and all the World.

Secondly, In God the Son, who hath Redeemed me and all mankind.

Thirdly, In God the Holy Ghost, who Sanctifieth me and all the elect People of God.

Lord's Day. 9.

Q. You Name God the Father, God the Son, and God the Holy Ghost. What mean you hereby? Are these three, three Gods?

A. No. There is only one God, that is, only one Divine Nature, or Essence : (q) (q) Dent. 6.4. though in it, there be these three, the Father, Son, and Holy Ghost; or Father, Word and Spirit. (r) Mark 12. 32. (r) Mat. 28. 19.

Q. By what Name then, do you call these three? 1 Joh. 5. 7.

A. We call them three Persons in that one God : being moved thereunto, by the Scriptures giving that Name to the Father in distinction from the Son : (s) and also (t) Heb. 1. 3. because they are distinguished each from other, by their several personal Properties, and Operations.

Q. What is the Distinguishing Personal Property of the Father?

A. To beget the Son from all Eternity. (t)

Q. What is the distinguishing Personal Property of the Son?

A. To be so begotten of the Father. (u) 1 Joh. 1. 14.

Q. What is the distinguishing Personal Property of the Holy Ghost?

A. To proceed from the Father and the

(w) Joh. 15. 26. Son. (w)

Q. What are those Personal Operations, by which they are distinguished each from other?

A. The things which they distinctly do for, and towards us, according to that order of working, which the Scripture assigns to them.

Q. Which is, say you, the distinct Personal Operation of God the Father? Or What did God the Father for you?

A. He made me and all the world.

Q. How is the Creation of the World attributed to God the Father, as his Peculiar Operation; when as the same work in Scripture is attributed to the Son also, and Holy Ghost?

A. Because the Scripture mentions the Father in this work, as the principal Agent,

(x) Heb. 1. 2. who Created the World by the Son, (x)

(y) Gen. 1. 2. and the Vertue of the Holy Ghost. (y)

Job. 26. 13.

Lord's Day. 10.

Q. What is the distinct Personal Operation of God the Son? Or what did he for you?

A. He Redeemed me and all Mankind.

Q. What mean you by this work of God the Son, which you call Redeeming?

A. That

A. That he (in special) was God incarnate; (2) and by laying down his life, paid a price and ranfome, to purchase man out of the Hands of Gods Justice and Wrath, to which by sin he had forfeited himself: and recover thereby that eternal happiness for him, which he had lost. (a)

Q. *Why do you in this Answer, extend this benefit of Redemption to all Mankind, which the Scripture seem, (in some places) to restrain to some of them only?*

A. because the Scripture speaketh thus largely in other places. (b) Which must be verified in that extent which the words import; so far at least, as to give all Men a sufficient encouragement to repent and believe in Christ, for the benefit of his Redemption; though all do not eventually partake of it: and lay the guilt of their perishing upon themselves, (c) if they perish notwithstanding it

Q. *What is the distinct personal operation of God the Holy Ghost? or, what d.d or doth he for you?*

A. *He Sanctifieth me and all the Elect People of God.*

Q. *What means Sanctification, or to Sanctifie?*

A. It imports that gracious operation of the Holy Ghost, in the Soul of man, whereby, of an unholy Creature, he is made Holy; that is, inclined, and enabled to dedicate, and devote himself to God: wherein

C

the

(a) Gal. 3. 13.

1 Cor. 6. 20.

Mat. 20. 28.

(b) 1 Tim. 2. 5.

Heb. 7. 25.

1 Joh. 2. 2.

(c) Heb. 12. 9.

Joh. 5. 40.

the true Nature of Sanctification consists

(d) 1 Pet. 1. 2. (d).

Act 11. 23.

Q. Why do you here restrain Sanctification to some only, whom you call the Elect People of God; when as you extend Redemption, (before) to all Mankind?

A. Because Sanctification, is (in its own Nature) a distinguishing act; and is thus in Scripture restrained to a peculiar People,

(e) 1 Pet. 1. 2. separated by Gods Election from the rest of

2. 9. Mankind (e).

2 Thes. 2. 13.

Lord's Day. 11.

Q. These are the things, you say, you chiefly learn from these Articles of your belief: which implies, there are other things to be learned thence, of which these are the chief heads, that you have mentioned. Let us therefore, go over it again, word by word; and see whether you understand what you say, when you repeat it. What therefore is the first Article thereof?

A. I believe in God the Father Almighty, Maker of Heaven and Earth.

Q. Why do we begin this Creed, with [I believe,] and not, with [we believe?]

A. 1. Because believing is a work to be

(f) Joh. 11. 27. done by every one for himself: (f) seeing every one is to live, that is, to be justified

Act 8. 37.

(g) Hab. 2. 4.

and saved, by his own faith, (g) not by the faith of the Church, as the Papists are taught to perswade themselves.

2. As also, (in this case,) because it is most fit, in such a publique form of sound words

words, universally owned by all Christians ;
for every one, by his own voice, to testify
his consent. (b)

Q. What is it, to believe in God?

A. To be fully perswaded that there is
a God ; and that God, such an one as the
Scripture representeth him : (i) and to rely (i) Heb. 11. 6.
and depend upon him, for all things *pertain-* Act 17. 23,
ing to life and godliness. (k)

Q. What is God?

A. God is an eternal Spirit, (l) whose (l) Joh. 4. 24.
Being is from himself, that is, not from a- Psal. 90. 2.
ny other: (m) and that, such a Being, as is (m) Exod. 3. 14,
infinite and inconprehensible in all perfecti-
ons. (n) (n) Job. 11. 7.

*Q. Why is this Article placed first in the
Creed?*

A. Because it contains the true natural
Principle of all Religion, and Foundation of
all true Faith. (o)

*Q. In what respects is God called by the
Name, Father?*

A. 1. Because he is the proper natural
Father of our Lord Jesus Christ, by eternal
Generation (p)

2. Because in Christ, and for his sake,
he is by Adoption and Grace. our Father
also. (q)

*Q. What understand you by the Term Al-
mighty, here attributed to him?*

A. That he hath both Power, and Right,
to do all that he will. (r)

*Q. What mean you when you call God, Ma-
ker of Heaven and Earth?*

(b) Rom. 10.
10. 11.

15. 6.
Phil. 2. 11.

(i) Heb. 11. 6.
Act 17. 23.

(k) Psal. 62. 5, 6
2 Pet. 1. 3.

(l) Joh. 4. 24.
Psal. 90. 2.

(m) Exod. 3. 14.

(n) Job. 11. 7.

(o) Heb. 11. 3, 6.

(p) 2 Cor. 11. 31
Joh. 5. 18.

(q) Joh. 20. 17.

(r) Mar. 14. 36.
Ps. 115. 3.
135. 6.

A. 1. That he Created out of nothing, (f) *Act.* 17. 24. the whole World, and all things therein, (f) (t) *Exo.* 20. 11. in six days, (t) for his own Glory (u) by (u) *Col.* 1. 16. his only word. (w) (w) *Heb.* 11. 3.

2. And that he still preserves, and provides for them all, by the same word of his Power; which is a sort of continued Creation, ordinarily called by the Name of Providence. (x)

(x) *Neh.* 9. 6.
Heb. 1. 3.
Pf. 104. 30.

Lord's Day. 12.

Q. Which is the second Article?

A. And [I believe] in Jesus Christ his only Son, our Lord.

Q. Why is this Person called by the Name Jesus?

A. Because he is the only Jesus (which word signifieth Saviour,) by whom we are saved from our Sins and all other Spiritual evils, (y) and from the Wrath to come. (z)

(y) *Mat.* 1. 21.
Act. 4. 12.

(z) 1 *Thes.* 1
10.

Q. Why is he also called Christ?

A. Christ (in the Greek Tongue) and Messiah (in the Hebrew) signify Anointed;

(a) *Act.* 10. 38. (a) so that this Name imports his being invested with three great offices, by God, which he undertook for the effecting Mans Salvation: All which Offices were conferred by the Ceremony of Anointing in Ancient Times.

Q. What Offices are those?

A. The Office of a Priest, (b) of a Prophet, (c) and of a King. (d)

(b) *1st.* *1st.* 4.
(c) *Act.* 3. 22.
(d) *Psal.* 2. 6.

Q. What

Q. *What did, and doth he, by vertue of his Priestly Office?*

A. 1. By the offering of his blood, shed for us once, upon the Cross, he made full satisfaction for our Sins to Gods Justice, and procured our Reconciliation to him.

(e)

(e) 1 Tim. 2.

2. He continually applieth to us the Vertue of his Blood so shed, by obtaining for us all good things by his Intercession in Heaven. (f)

5, 6.

Rom. 5. 10.

(f) Heb. 7. 25.

Q. *How executeth he the Office of a Prophet?*

A. By revealing Gods will to us, (g) and instructing us therein, outwardly by his Word, (h) and inwardly by his Spirit. (i)

(g) Luke 4. 18.

24. 25.

(h) Col. 3. 16.

(i) 1 Pet. 1. 11.

Q. *How Executeth he the Office of a King?*

Joh. 14. 26.

A. By his continual gathering of Subjects into his Spiritual Kingdom, the Church, by conversion; (k) bountifully bestowing on them all necessary Grace, (l) governing them by his Laws, (m) appointing all Offices, Officers and Ordinances, in that Holy Society, (n) protecting them, and subduing all their Enemies; (o) rewarding their obedience; (p) and ordering all the Powers of this World, for the promoting his glory, and their good. (q)

(k) Ps. 110. 3.

(l) Act. 5. 31.

Phil. 1. 11.

(m) 1. 3. 22.

(n) Eph. 4. 11,

12.

Mat. 28. 20.

(o) Rom. 7. 25.

Psal. 110. 1.

(p) Rev. 22. 12.

(q) Phil. 2. 9,

10.

Rom. 8. 23.

Lord's Day. 13.

Q. Your Creed calleth Jesus Christ, the only Son of God. What mean you thereby?

A. That God hath no Son but him by Generation, For so, he is the only begotten of the Father; (r); partaker of the same Essence, or Godhead, with him; (f) and in that respect, was always equal with him (t).

(r) Job. 1. 18.

(f) J. 1. 10. 20.

(t) Phil. 2. 6.

Q. Is he not, (as he is often called also.) The Son of Man?

A. Yes. He is both God and Man, in one Person: God, as begotten eternally by God the Father; and Man, as he was made of a Woman, that is, as to his humane Nature, (u) in which respect the Father is greater than He.

(u) Mat. 16. 13.

Gal. 4. 6.

Joh. 14. 28.

Q. Why call you him, Our Lord?

A. Because, as he is, (as God) the only Sovereign Lord, to whom all Men owe absolute obedience: (w) so is he in a more special manner entituled to the entire subjection and obedience of all Christians, as their Redeemer. (x)

(w) Rev. 19. 16.

Act. 10. 36.

(x) 1 Cor. 6. 20.

Q. Which is the third Article of your Creed?

A. He was Conceived by the Holy Ghost: born of the Virgin Mary.

Q. What mean you when you say, He was conceived by the Holy Ghost?

A. That he was conceived in the Womb of his Mother, without the knowledg of a Man, by the wonderful operation of the Holy-Ghost alone. And therefore, (though

in

in all other things like us) in his very Con-
ception Holy (y), and without any stain of
Original Sin. (z)

Q. *What is contained in the other Branch*
of this Article, born of the Virgin Mary?

A. That he was the true *Messiah*, fore-
told long before, by that Circumstance of
his being born of a Virgin (a), and of the Li-
nage of *David*; of which the Holy Virgin
was. (b)

Q. *Why was it necessary that our Saviour*
should be born into the world as we are?

A. That, by being born the Son of a Wo-
man, as we are, he might come under the
Law, to which we were by Nature subject;
and to be capable of Redeeming us, as our
God or near Kinsman. (c)

Lord's Day. 14.

Q. *Which is the fourth Article?*

A. He suffered under *Pontius Pi-
late*: *Was crucified, dead, and buri-
ed*: He descended into hell.

Q. *Who was this Pontius Pilate?*

A. He was the Roman Governour of *Ju-
dea*, under *Tiberius* the Emperour of *Rome*;
to whom Christ was delivered, and by him
(out of cowardly compliance with the out-
ragious clamours of the *Jews*, (d), and against
his own Conscience;) unjustly condemned.

Q. *How did he suffer under him?*

A. He underwent divers sorts of grie-
vous sufferings in his humane Nature, both

(y) Luke 1. 35.

Heb. 2. 17.

(z) Heb. 7. 26.

(a) Mat. 1. 21,
22, 23.

(b) Mat. 1. 1.

Rom. 1. 3.

(c) Rut. 4. 4 9.
Gil 4. 4. 5.

(d) Mat. 27. 2.

24.

Mark. 15. 15.

Luk. 23. 23, 24.

(e) Mat. 26 38. of Soul and Body : and that, both before,
 27, 29. and at, and after his Condemnation. (e)
 Joh. 15. 1, 2, 3. Q *You add, he was crucified. What*
 1 Pet. 4. 1. *kind of suffering was that?*

A. The nailing of his naked body through the hands and feet, to a Cross of Wood, on which he continued hanging, till he died with the extremity of the torture. Which suffering of his, in that very manner, was (f) Psal. 22. 16. punctually so foretold, as it fell out. (f)

Q. *What special Reasons were there to induce him to submit to this kind of Death, so shameful, painful, and (by Gods Law) accursed?*

A. Because, first he was to undergo the (g) Heb. 12. 2. shame, and pain, (g) and curse, (h) brought (h) Gal. 3. 13. into the world by him, and due to all Men for (i) 1 Pet. 2. 24. sin. (i) 2ly. and (according to his own prediction, (k)) he was to fulfil the Type of the (k) Joh. 3. 14, 15. lifting up the Brazen Serpent by *Moses*, on (l) Num. 21. 9. a Pole, (l) for sinners to look upon, and be (k) 45. 25. healed.

Lord's Day. 15.

Q. *You add further in this Article, He was dead : Why is this added?*

A. To shew that he was the true Sacrifice for Sin, the wages whereof was death, (m) Rom. 6. 23. (m) : seeing such Sacrifices by Gods Law (n) Lev. 5. 25. were to be slain, (n) he underwent the same, by the separation of his soul from his body. (o) Luk. 23. 46. dy. (o)

Q *But*

Q. But the death due to our sins, was not only a temporal, but also an eternal death. How then, cou'd Christ, by dying only a temporal death, satisfy for our sins?

A. Because in that temporal death, (which upon his voluntary offering himself thereunto, God accepted in full payment; (p) the dignity of his Person, added an infinite value to his temporal sufferings. For, upon that account, the blood which issued out of his tortured body, was the *Blood of God*, (q) as he himself, (even whilst he hung on the Cross) was the *Lord of Glory*. (r)

(p) Eph. 5.2.
1. 53. 11.
(q) Act. 20. 28.
(r) 1 Cor. 2.8.

Q. You say in the next clause, that he was Buried. Why is this added, to that of his Death?

A. Because his burial, (with the Circumstances of it, as they are related by the Evangelists, (f) is a full evidence that he was certainly dead; which contributes much to the assurance of his Resurrection. (t)

(f) Mat. 27. 59, 60, 55, 66.
Mar. 15. 46. 5c
(t) Act. 13. 29, 30. compared with, Act. 2. 29

Q. When you add, that he descended into Hell, what is to be understood thereby?

A. In so perplexed a dispute as these words have occasioned, it is hard to determine. But this seems to be the safest, and fairest Interpretation, that after he was dead, and buried, his Soul and Body continued in that state of separation, under the Dominion of Death till his Resurrection (u).

Q. But this being an Article of Faith, how can a plain Christian believe it as he ought, except

(u) Act 2. 31.
Rom. 6. 9.

cept he clearly understand it? And how can he do that, except there were a certain determination of the Sense of it?

A. Therefore it is necessary, and sufficient for a plain Christian to believe, that what the Scripture means by Christ's being in *Sheol*, or *Hades*, (*w*) which we render *Hell*, (as that Word denotes a concealed place) is true in Point of Fact; though he certainly understand, not where that place is, nor what Christ did there.

Lord's Day. 16.

Q. Which is the Fifth Article?

A. The third Day he rose again from the Dead.

Q. What contains that Article?

A. That the Body of Christ, (without having seen, that is, undergone, any Corruption in the Grave, (*x*) was by his Fathers, and his own Divine Power, re-united to his Soul, and really raised from thence, to Life again, on the Morning of the third day after his Death: (*y*) as he himself had fore-
(*y*) Aēt. 2. 32. told. (*z*)
1 Cor. 15. 4.

(*z*) Joh. 10. 17, Q. What day of the week was that day, on which he rose?
18.

(*a*) Luk. 24. 1, A. The first day of the week, (*a*) which
2, 3. from the Lord's Resurrection on it, the Church hath since called, *The Lord's*
(*b*) Revel. 1. 10 *Day.* (*b*)

Q. What mean you by the Sixth Article, That he Ascended into Heaven?

A. That

A. That our Lord Jesus Christ, forty Days after his Resurrection, in the sight of his Apostles, was taken up in a Cloud, into the highest Heaven. (c)

(c) Acts 1. 3. 9
Eph. 4. 10.

Q. Wherefore did he Ascend *thither*?

A. That there, and thence, he might perform what was remaining for him to do, for the perfecting of our Salvation: (d) (d) Heb. 7. 25. and that, by taking possession in our whole humane Nature, of the purchased Inheritance, he might prepare Mansions there for Us (e) whereinto he will one day receive (e) Job. 14. 2. Us to be ever with him, to behold, (f) and (f) Joh. 17. 24. partake of, (g) his Glory. (g) Rev. 3. 21.

Q. What understand you by that other part of that Article, That he sitteth there at the Right Hand of God the Father Almighty?

A. That in Heaven, he is advanced to the highest Dignity and Authority, far above all the Angels, and other Glorified Saints. (b) For, because the Right Hand (b) Eph. 1. 20. of a Prince, is (among us) the most Honourable place for any one to be set in: (i) (i) 1 King. 2. 19 therefore, (though God, being a Spirit, hath properly no Right-Hand, yet) a Right-Hand is attributed to him in this Case, as the place of Christ's advancement; which is elsewhere expressed, by his sitting on his Father's Throne. (k)

(k) Rev. 3. 21.

Q. What mean you, by Christ's sitting there? Is he always in that Posture in Heaven?

A. No, for he is elsewhere said to stand there,

(l) Act. 7. 56. there. (l) So that sitting there is not a determination of his posture of Body, but only an expression of his State, and Majesty.

Q. *What is the especial work which he doth there for us ?*

A. He appears continually in the presence of God for us, (that is, on our behalf :) (m) and by his Intercession (as our Advocate) obtains for us the Gifts of his Holy Spirit; (n) Joh. 14. 16. (n) the Answer of our Prayers; (o) the Pardoning of our Sins; (p) and the Conquest of his, and our Enemies. (q)

(q) Pl. 110. 1.

Lord's Day. 17.

Q. *What is the Import of the Seventh Article, From thence shall he come to Judge the Quick and the Dead.*

A. That the same Lord Jesus Christ shall come the second time from Heaven, in (r) Act. 1. 11. Glorious State, (r) to Judge all the World, Mat. 24. 30. to that condition which they must abide in (s) Act. 17. 31. for ever. (s)

Heb. 6. 2.

Q. *What mean you by the Quick and Dead, whom, you say, Christ is to Judge ?*

A. By the Quick, are meant those, (for (t) 1 Thes. 4. 15 such there shall be, (t) who shall be found alive at his coming : and by the Dead, all those that have Dyed, and shall Dye, in (u) Rev. 20. 12 all Ages of the World to that Day. (u)

Q. *How shall he then perform the Office of a Judge to them ?*

A. He shall call them all personally before

fore him, by the *Voice of an Arch-Angel,*
and the *Trump of God*; and take an account
of *all things done by them in the Body*, that is,
whilst they lived in this World; and pass
Sentence on every one according to their
works. (w)

(w) 2 Cor. 5.
10.

Q. Which is the Eighth Article?

A. I believe in the Holy Ghost.

1 Thes. 4. 16.
Rev. 22. 12.

Q. Who is the Holy Ghost?

A. The Third Person in the Blessed Tri-
nity, (x) proceeding from the Father, and (x) 1 Joh. 5. 7.
the Son, (y) and partaker of the same Di- (y) Joh. 14. 25.
vine Essence with them, as truly God. (z) 15. 26.

Q. Why call you him the [Holy] Ghost, or
Spirit?

(z) Acts. 5. 3. 4.

A. Because he is, not only *Holy* in him-
self, (for so are all the rest of the Divine
Persons;) but also, by office, is the Au-
thor of Sanctification to us. (a)

(a) Rom. 1. 4.
2 Thes. 2. 13.

Lord's Day. 18.

Q. Which is the Ninth Article?

A. [I believe] the Holy Catholick
Church, the Communion of Saints.

Q. What is the Church?

A. A Spiritual Society, joyned to Christ
their Head, by Faith, (b) and to each other (b) Eph. 5. 23.
by Charity, or Love. (c) (c) Col. 2. 2.

Q. What is the Sense of this Word, Catho-
lick, added thereto?

A. The Word is *Greek*, and signifies as
much as *Universal*: to denoting that
Church, which includes within its Compass
all

all particular Churches, and Persons that belong to that Body; whether those that are Militant upon Earth, (d) or those that are Triumphant in Heaven; (e) but it is commonly understood of the Universal Body of that Church, that is Militant upon Earth.

(d) A&C. 8. 3.
(e) Heb. 12. 23

Q. Why call you it the [Holy] Catholick Church?

A. Because of the truly Holy Members thereof, which being the better part, give that denomination to the whole: and because all the Members thereof, though they all be not so, yet are all called to, and profess Holiness. (f)

(f) 1 Cor. 1. 2.
1 Thes. 4. 7.

Q. What particular Churches, or Societies of Christians, belong to that Body?

A. Not only Rome, and the Churches in Communion therewith, (though that Corrupt Church alone, Proudly, Schismatically, and Absurdly, Challengeth to it self, the Name and Authority of the Catholick Church) but all other Regular Societies of Christians, wheresoever the Word of God is truly Preached, and his Sacraments duly Administred, by Ministers lawfully ordained. (g)

(g) 1 Cor. 1. 2.
A&C. 2. 41, 42,
& 14. 23.
Rom. 10. 15.

Q. Why do you add the Clause of the Communion of Saints, to this Article of the Holy Catholick Church?

A. Because this is the first, and most Natural Privilege, belonging to this Society: as denoting the Holy Fellowship which all the true Members thereof, maintain each with

with other, and all of them with Christ their Head. (b) By Reason whereof they are called *Saints*, or *Holy Persons*. (s)

Q. *Wherein doth this Fellowship, or Communion consist?* (k)

A. In their common Participation of the same God, and Ordinances, and joyning in the same Faith and Worship, (l) together with the mutual helps they afford each to other, in all their Spiritual and Temporal Necessities. (m)

(b) 1 Joh. 1. 3. 7.

(s) Eph. 4. 15, 16.

(k) 1 Cor. 12. 25, 27.

(l) Rom. 1. 7.

(m) 1 Cor. 12. 6

(1) Eph. 4. 4,

5, 6.

(m) Heb. 12.

16.

Lord's Day. 19.

Q. *Which is the Tenth Article?*

A. [I believe] the forgiveness of Sins.

Q. *What is Sin?*

A. Any Transgression of any Law of God. (n)

(n) 1 Joh. 3. 4.

Q. *How many sorts of Sins are there?*

A. There are two common Divisions of Sins. 1st. of Sin, in General, into { Original, and Actual Sins.

2^d. Of Actual Sins, into Sins of { Omission, and Commission

Q. *What is Original Sin?*

A. It is that of our Natural Corruption, derived to every one of us from our first Parents; who by their Disobedience, in eating the forbidden Fruit, (o) tainted all humane Nature, as it is propagated from them to us, by our immediate Parents. (p)

(o) Gen. 3. 6.

(p) Rom. 5. 12

Q. *What is Actual Sin?*

A. Ps. 51. 6.

A. The Actual Breach of any Law of God, either in Thought, (*q*) Word, (*r*) or Deed. (*f*)

(*q*) Mat. 15. 19. (*r*) Jam. 3. 2. (*f*) Job. 3. 19. *Q.* What is that Actual Sin you call a Sin of Omission?

A. When a Man neglects, or performs not as he ought, any Duty by God required.

(*t*) Rom. 3. 11, red. (*t*)

12. *Q.* And what is a Sin of Commission?

Jer. 32. 23. *A.* When we do any thing which God

(*u*) Jer. 44. 4. 5 doth forbid. (*u*)

Q. What is it to forgive Sin?

A. 1. Properly, it is to release the Sinner from the guilt, and discharge him from undergoing the desert of Sin, which is Eternal

(*w*) Rom. 6. 23 Death : (*w*) expressed also in Scripture, by

(*x*) Ps. 32. 1, 2. covering, or not imputing Sin. (*x*)

Rom. 4. 7, 8. 2. But improperly, it is applied to the pronouncing, and declaring that pardon

(*y*) 2 Cor. 2. 7. Penitent Sinners. (*y*)

10. *Q.* To whom doth it belong thus to pardon or forgive Sins?

A. 1. Properly, to God only, against whom only Sin is committed ; and to whom the Debt of undergoing its punishment,

(*z*) Mar. 2. 7. contracted. (*z*)

Dan. 9. 9. 2. But improperly, it is Communicated

Pf. 51. 1, 2, 4. to the lawful Ministers of the Church, who pronounce it to Penitent Sinners, by Christ's Commission, in God's Name. (*a*)

Q. Who are the Persons that are capable of receiving forgiveness of Sins?

(*a*) Job. 20. 23. *A.* Those only, who truly Repent, and

(*b*) Acts. 2. 38. Believe in Christ Jesus. (*b*)

10. 4.

Q. Ho

Q. How do such Penitent Believers obtain forgiveness?

A. By the Merit of Christ's Death, who thereby satisfied God's Justice for them: which, by God, is graciously accounted to them, as if they themselves had done it.

(c)

Q. Why is this Article, annexed to that, of the Holy, Catholick Church, and the Communion of Saints?

A. Because forgiveness of sins is, regularly and ordinarily, conferred on those only, who are actually Members of that holy Society. (d)

(c) Eph. 1.7.

1 Pet. 2.24.

Col. 1.14.

(d) Mat. 1.21.

Act. 2.38.47.

Lords Day 20.

Q. Which is the Eleventh Article.

A. [I believe] the Resurrection of the Body.

Q. What is the Sense of this Article?

A. That the dead bodies of Saints, and all other Persons, shall at the last day be reunited to their Souls, and raised from the Grave of Corruption, to abide the Doom which Christ, the Judge of quick and dead, shall pass upon them. (e)

(e) Act. 24.15.

Q. Upon what Reasons do you believe this, which seems a thing so impossible in it self, and to humane Reason incredible?

Dan. 12.2.

A. Because God in the Scriptures hath so expressly said it, who is truth it self: and it is not beyond his Power, who made all things of nothing, to effect it. (f)

(f) Mat. 22.29.

D

Q. Se- 32. 8.

Q. Seeing (as you say) all men are to rise again from the dead. How come the Resurrection of the Body, to be here mentioned, as a peculiar privilege of the Church?

A. Because the Resurrection is only a privilege to those of Mankind, who are to arise to enjoy the happiness of another World; those, who are the Members of Jesus Christ, and raised by his Spirit (g) and by vertue of his Resurrection, (h) and to be Conformed to his glorified Body in Heaven; (i) and are therefore Emphatically called the Children of the Resurrection. (k)

(g) Rom. 8. 11. (h) 1 Cor. 15. 22, 23. (i) Ph. 3. 21. (k) Luk. 20. 36

Q. Which is the twelfth and last Article?

A. [I believe] the Life Everlasting.

Q. What mean you by this Life Everlasting?

A. The enjoyment of all happiness and glory, both in Soul and Body, for ever in Heaven; which consists in perfect Communion with, and conformity to, God the Foun-

tain of Life, (l) and Jesus Christ the Prince of Life, (m) which blessed estate is therefore expressed by Life, because Life is the most valuable enjoyment of humane Nature. (n)

(l) Pl. 16. 11. (m) 17. 15. 36. 9. (n) Aft. 3. 15. 1 Thes. 4. 17. (n) Job. 2. 4.

Q. Shall not all other Persons after the Resurrection live everlastingly? And if so, how is it, that Everlasting Life is here mentioned also, as the peculiar privilege of Saints?

A. True indeed, (as this word Life, imports the perpetual indissoluble Union of Soul and Body,) so all Men after the Resurrection, shall live everlastingly: but as to the wicked, because this Life shall be led by them

them in continual Torments, Spiritual and Corporal, in a state of separation from God, and all Comforts, and in the society of Damned Spirits and men only: this estate (which is worse then not to be at all) (o) (o) Mat. 25. 24. is called in the Scripture, by the Name of the *Second Death*: as directly contrary to that everlasting Life, which the godly enjoy. (p)

(p) Rev. 2. 11.
20. 14.
Mat. 25. 41.
2 Thes. 1. 9.

Lord's Day. 21.

Q. You said, That your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

A. Ten. (*Which for their comprehensive Brevity, are called, ten words, or the Decalogue.*) (q)

(q) Exod. 34.
28. in the Mar-
gin.

Q Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have none other Gods, but me.

II. Thou shalt not make to thy self any Graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth Beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor wor-

ship them. For I the Lord thy God, am a jealous God, and visit the sins of the Fathers upon the Children, unto the third and fourth Generation, of them that hate me; and shew mercy unto thousands, in them that Love me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do. But the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy Son, and thy Daughter, thy Man-servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in six days the Lord made Heaven and Earth the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father, and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murder.

VII. Thou shalt not commit Adultery.

VIII. Thou

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. *How did God deliver these Commandments?*

A. He first spake them from Heaven, with a great voice, in the hearing of all the People of Israel; and then wrote them with his own Finger, on two Tables of Stone; (r) and gave them to Moses, to be laid up in an Ark, or Chest, appointed for that purpose, to be kept in the Sanctuary. (s)

(r) Deut. 5. 22.

Exod. 31. 18.

32. 16.

(s) Deut. 10. 2,

5.

Q. *God gave Moses, and the Israelites by him, many other Commandments or Laws. How do you call this Law, to distinguish it from the rest?*

A. This Law of the ten Commandments, or words, is usually called the natural, or moral Law, to difference it from the rest of those Laws; which were either Judicial, or Ceremonial. (t)

(t) Deut. 7. 11.

Q. *What Law was that which you call, Judicial?*

A. A Law which ordered all matters concerning the Civil Government of that Nation; and was obligatory to none but that Nation only.

Q. *What Law was that which you call, Ceremonial?*

D 3

A. A

A. A Law that ordered the Circumstances of the Jewish Religion, and so obliged only that Church; and that only, till Christ by his Authority, put an end to it, and made it unlawful any longer to be used (*u*).

(*u*) Gal. 5. 2.

Lord's Day. 22.

Q. Why call you the Law of the ten Commandments, the natural Law?

A. Because the substance of it is naturally planted in the Reason of all Mankind (*w*) Rom. 2. 14, 15. (*w*); ever since Adam, in whose heart it was written.

Q. Wherefore call you it the Moral Law?

A. Because its design is, to govern the moral Actions, or Manners of Men, by rules of Religion, Righteousness, and Sobriety (*x*): and is therefore confirmed by the Gospel, to stand in force to the end of the world (*y*). (*x*) Tit. 2. 12. (*y*) Rom. 3. 31.

Q. You say these ten Commandments or words which God spake, were afterwards written by God himself. Was there no other word of God written before that time?

A. No. But the word of God, before the time of Moses, was unwritten; being communicated at several times, and in divers manners, to the chief Heads of holy Families; who were prophetically inspired, and had the opportunity of delivering the Divine Will to their Posterity, for divers Generations, by word of Mouth, by reason of the long time that they usually lived (*z*). (*z*) Gen. 18. 19. Luke 1. 70.

Q. From

Q. From Moses his Time then, downwards, the word of God hath been delivered by Writing. Have we any authentick Writings of that kind, besides this of the ten Commandments, and the rest of the Books of Moses ?

A. Yes : In the rest of the Holy Scriptures; (which we call by that Name, because they are written (a),) compiled into (a) Rom. 1. 2. that Book, which is emphatically, and by Heb. 10. 7. way of eminency called the Book or Bible.

Q Who wrote the rest of those Holy Scriptures you mention ?

A. Several Holy Prophets and Prophetical Men, wrote the rest of the Old Testament, by Gods Inspiration, and Appointment. (b) And the New Testament, was (b) Hof. 8. 12. by like Inspiration, Penned by the Apostles 2 Pet. 1. 20, 21. of our Saviour, and other Apostolical 2 Tim. 3. 16. Men : (c) Who attested the Truths delivered in those Writings, by Miracles, (c) Jo. 14. 26. 16. 12, 13, 14. questioned in that Age wherein they were done, and therefore believed in all Ages of the World since :) and their Books, upon that Evidence, have been always received in the Church, as of Divine Authority.

Lord's Day. 23.

Q. So much upon the occasion of Writing these Commandments. Now concerning the Sense of them;

What dost thou chiefly learn by these Commandments?

A. I learn two things: My duty towards God, and my duty towards my Neighbour.

Q. You said, before, that these Commandments were written in two Tables; To which of those two Tables belongs your duty towards God?

A. To the first Table, which contains the four first Commandments.

Q. And to which Table belongs your duty to your Neighbour?

A. To the second Table; which contains the six last Commandments.

Q. What is thy duty towards God, (the Sum of the first Table?)

A. My duty towards God, is to believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my Soul, and with all my strength: To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the Days of my Life.

Q. What

Q. What is thy Duty towards thy Neighbour; (the summ of all the Commandments of the second Table?)

A. My Duty towards my Neighbour, is to love him as my self; and to do to all Men, as I would they should do unto me. To Love, Honour, and Succour, my Father and Mother. To Honour, and Obey, the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters. To order my self lowly, and reverently, to all my Betters. To hurt no Body by Word or Deed. To be true and just in all my Dealing. To bear no malice nor hatred in my Heart. To keep my Hands from picking and stealing, and my Tongue from Evil speaking, lying, and slandering: To keep my Body in temperance, soberness, and chastity. Not to Covet, nor Desire other Mens Goods; but to learn and labour truly to get mine own Living, and to do my Duty, in that State of Life unto which it shall please God to call me.

Q. You say, that these Answers contain the things you chiefly learn from these Commandments; and thereby imply, that there be other things also contained under them. Let us therefore, take a more particular view of them. And first, are the first Words, I am the Lord thy

thy God, which brought thee out of the Land of Egypt, out of the House of Bondage; a part of any Commandment?

A. No. They contain only a short Preface to all the Commandments.

Q. What doth this Preface to the Commandments contain?

A. Two things.

1. The Titles of the Law-maker, with the Right he hath to give Man a Law; in these Words, **I am the Lord thy God.**

Secondly, a special motive to persuade Obedience thereunto, taken from the special Mercy of God to that People of the *Israelites*, then fresh in Memory. And so this motive is literally proper to them only: but in the Spiritual and Mystical Sense, it layes alike, but (withal) a greater Obligation on us. It is contained in these Words, **That brought thee out of the Land of Egypt, out of the House of Bondage.**

Q. What is that Spiritual and Mystical Sense, which brings down this Motive to us?

A. That the great Lord of Heaven and Earth, and our God by Baptismal Covenant, (d) hath by the Redemption wrought by our Lord Jesus Christ, brought us out of a worse Bondage, than the *Israelites* was in Egypt: to wit, that of Sin, (e) Satan, (f) and the fear of Eternal Death and Damnation. (g)

(d) Rom. 3. 29.

(e) Rom. 6. 17.

(f) 2 Tim. 2. 26

(g) Heb. 2. 14,

15.

Q. What Ground have we to apply this Consideration to this purpose, (the inducing us to obey this Law?)

A. Because

A. Because the Scriptures often urge Obedience to it, on this Motive. (*h*)

(*h*) Rom. 6. 18, 19.

Heb. 8. 10. 12.

Luk. 1. 74, 75.

Lord's Day. 24.

Q. Thus much concerning the Preface. Now, before we enter upon the particular view of the Commandments themselves; let me hear what general Rules there are chiefly to be observed, in the Interpretation of them?

A. Those Rules are chiefly five.

Q. Which is the first of them?

A. 1. The first Rule is, That the Law of God, who is a Spirit, (*i*) being (like him) Spiritual, (*k*) where it seems to command, or forbid, only outward Acts, is to be understood to reach the inward motions of the Spirit also. (*l*)

(*i*) Joh. 4. 24.

(*k*) Rom. 7. 14.

Q. Which is the second?

(*l*) Mat. 5. 27,

28. 22. 37.

A. 2. That the Commandment being exceeding broad, (*m*) every Duty that is commanded, and every Sin that is forbidden, contains under it all the Degrees of each: together with whatsoever may conduce to the occasioning, causing, or other furtherance of it, so far as any of them are in our own power. (*n*)

(*m*) Psal. 119. 96.

Q. Which is the third?

(*n*) Mat. 5. 22.

32.

1 Thes. 5. 22.

Rom. 14. 19.

A. 3. That (for the same Reason) all Commandments that are delivered Negatively, (that is, forbidding any Sin,) include the affirmative part also, (that is, require the contrary Duty:) (*o*) and all such as affirmatively enjoin any Duty, imply also the

(*o*) Eph. 4. 28.

the Negative part: that is, forbid the contrary Sin. (p)

(p) Mat. 4. 10.

Mar. 7. 10. 11.

Q. Which is the fourth?

A. 4. That where any Commandment concerneth Relations; there, though but one of them be named, yet the mutual Duty of the other proportionably, is likewise

(q) Eph. 6. 2. 4. included. (q)

Q. Which is the fifth?

A. 5. That every Person is bound to be assistant, to all others to do those things which they are obliged to equally with him, so far as lawfully he may: (r) and on the contrary, to prevent and hinder others from any things, in like sort forbidden. (s)

(r) Gen. 18. 19.

Jos. 24. 15.

2 Cor. 1. 24.

(s) Lev. 19. 17.

Eph. 5. 11.

Lord's Day. 25.

Q. Well now, (according to these Rules,) let us enquire into the particular meaning of each Commandment. Rehearse me first, the first Commandment by it self.

A. Thou shalt have no other Gods, but me.

Q. The New Translation of the Bible (more according to the Hebrew) reads the last clause, before me. What doth that Phrase, of having no other Gods before God, import?

A. The same thing (in substance) with, having no other Gods, but the true God: only with this special consideration, intimated in the manner of expressing it, That God seeth, & taketh special notice how Mens Hearts

Hearts stand affected to him, and his Worship: and is highly offended with the least propensions of the Heart to Idolatry, though never so secret, and undiscernable by the Eyes of Men. (t)

(t) Deut. 12.

Q. *What is the Affirmative part of this Commandment; or what Duties doth it require of us?* 30. 29. 13.

A. The knowing, (u) and acknowledging of the true God only; and the owning him for our God, (w) by all Acts of inward Worship especially: (x) in a Degree answerable to his infinite perfections and excellencies. (y) Particularly, in the highest Expressions of Faith, (z) Love, (a) Fear, (b) Thankfulness, (c) and Obedience. (d)

(u) Hof. 8. 2.

(w) Deut. 26.

17.

(x) Joh. 4. 24.

(y) Psal. 29. 2.

(z) Prov.

(a) Mar. 12.

(b) Mat. 1.

(c) Pl. 118. 23.

29.

Q. *What is the Negative part, or what Sins are here forbidden?*

A. All Atheism, or denial of the divine Being; (e) and all that sort of Idolatry, which sets up any other Object of divine Worship, but the true God only. (f)

(d) Act. 5. 29.

(e) Psal. 14. 1.

(f) Deut. 6. 14.

As also, all mean and unworthy Thoughts of God, (g) and Carriages answerable to such Thoughts: (h) Particularly, the neglecting altogether, (i) or slight performance, of any part of the Worship that belongs to him, (k) especially, the inward Worship, consisting in the particulars before mentioned. (l)

(g) Isa. 10. 18.

Psal. 50. 21.

(h) Mal. 1. 13.

(i) Isa. 43. 21.

(k) Mat. 15.

(l) Heb. 3. 12.

Joh. 5. 42.

Psal. 55. 19.

Rom. 1. 21.

Psal. 81. 11.

Lord's Day. 26.

Q. Rehearse the second Commandment.

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing, &c.

Q. What means he by the Phrase, of making a graven Image? Is it hereby unlawful, to make use of the Arts, of Casting, Graving, or Painting any Image?

A. God means not, by this Commandment, to condemn these, or any the like Arts; nor the making or having such Resemblances, for meer Civil Uses: but the making of any thing by means of those Arts, or having it, with a Design of representing therein the divine Majesty, and an Intention of using it, as an Object or means

(m) Ps. 113. 4, of Religious Worship. (m)

5. 115. 3, 4.

Is. 40. 25, 46. 5.

Q. What is meant by Bowing down to them, and Worshipping them?

A. In these Words are forbidden, all Powers of Religious Worship whatsoever, bestowed upon such Objects. Whether such as Naturally express our Devotion to the Deity: the most usual of which kind, are bowing the whole Body, or the Knees, and Prostration and falling flat to the Ground: (n) or such as by custom are appropriated to Idols. (o)

(n) Psal. 95. 6.

Ios. 7. 6.

(o) Num. 25. 2.

1 Kings 18. 26.

Hos. 13. 2.

Q. What understand you by that Attribute of Jealous, here given unto God?

A. That God can no more bear the joyning

joyning any other Partner with him in Religious Worship, than a Jealous Husband can endure that another Man should be a sharer in his Marriage Bed. (p)

(p) Exod. 34.

Q. How understand you the effect of God's Jealoulie. here mentioned, that he Visits the Iniquity of the Fathers, on the Children to the third and fourth Generation?

14, 15.

A. God herein threatens, that the Guilt, and the severe punishment which he will inflict upon Idolaters (especially of all Sinners,) shall pursue their Posterity through divers Generations: except any of them, by notable Humiliation, and Reformation, cut off the entail. (q)

(q) Eze. 18. 14,

Q. Why doth God, in this Commandment, express Idolaters by the Phrase of such as hate him?

15, 16, 17.

A. Because, whatever Love they pretend to God, and that for that Reason chiefly they are willing to have an Image of him always to keep him in Remembrance; as Men are willing to have the Pictures of beloved Objects always by them for that end: yet the proper Import of that Action is but hatred of God. As the Wife, how much soever she pretends to Love her Husband, yet really hates him, if she admit any other Man to his Bed. (r)

(r) Eze. 16. 45.

Q. What observe you in the last clause, shewing Mercy to thousands of them that Love me, and keep my Commandments?

A. That

(f) Mic. 7. 18. **A.** That the Mercy of God, in the extension of it, far exceeds his severity : (f) the latter being here extended only to four, but the former to a multitude of Generations, (t)
 (t) See also, Rom. 11. 28.

Lord's Day. 27.

Q. *What (now) are the Duties required in the Affirmative part of this Commandment?*

A. 1. The principal Duty here required, is, That we give all outward Religious Worship to the true God, as well as
 (u) Luk. 4. 8. inward : (u) and that, so, as to express the
 1 Tim. 3. 17. due Apprehensions we have of his infinite
 (w) 1 Ch. 16. 29. and incomprehensible Essence. (w)

Pfal. 150. 2. 2. And the Duties consequent upon this, are,

1. That we observe all Religious Ordinances, of his institution and appointment. (x)
 (x) Luk. 1. 6. Mat. 28. 20. 2. That we give him no other outward
 1 Cor. 11. 2. Worship, (for substance,) than what he himself, (who best knows what is agreeable to

(y) Deut. 4. 2. his own Nature,) enjoins us. (y)
 3. That we perform all such Worship
 (z) Psal. 95. 6. with due reverence. (z)
 Heb. 12. 28.

Q. *What contains the Negative part of this Commandment? or what Sins are here forbidden?*

A. 1. The giving external divine Worship to false Gods, or Idols, (a) or to Angels, (b) or Dæmons, the Souls of Men departed this Life. (c)
 (a) Levit. 26. 1. (b) Col. 2. 18. 23
 Revel. 22. 8, 9. (c) Pf. 106. 28.

2. All

2. All gross and disparaging apprehensions concerning the true God, when we worship him; especially when (in conformity to those apprehensions) we set up any image to represent him, as the object of our worship; tho' we direct that worship through it, to God himself (d).

(d) Ex. 32.5.

3. The not giving God the external worship which he requires; (e) and the contempt, (f) neglect, (g) or slight and perfunctory performance of, or attendance on (h), any Ordinances or Duties of Religion.

(e) Isa. 43.23.

(f) Mal. 1. 7.

(g) Heb. 10.25.

(h) Eccles. 5.1.

4. The worshipping him in any false manner, taken up either from the tradition of others, (i) or our own superstitious fancies and imaginations. (k)

(i) Mat. 15.8,9.

(k) Psal. 106.

Q. Are all Ceremonies of humane invention forbidden (by this Commandment) to be used in Gods worship?

A. No. For God hath always allowed the Governours of his Church, to order the external circumstances of his worship: And among those, the Rites and Ceremonies wherewith it is to be performed: provided they be lawful, for their matter (l), moderate for their number (m) and in their use, tend to preserve order (n), and decency, (o) and promote edification. (p)

(l) Act. 4.15.

(m) 1 Jo. 3. 4.

(n) Act. 15.10.

(o) 1 Cor. 14.

And the observation of such Ceremonies as these, when enjoined, is not only not a sin against this Commandment, but it is a duty implied therein.

(p) 1 Cor. 11.

(q) Rom. 14.19

Lord's day. 28.

Q. Repeat the third Commandment.

A. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

Q. What is here comprehended in the Name of God?

A. Whatever it is, by which God is known to us, as we Men are each to other, by our Names. And so it includes.

1. The Titles, or proper Names of

(q) Deut. 28. God. (q)

58.

Pfal. 68. 4.

(r) Exod. 34.

5. 6. 7.

(f) Pfal. 138. 2. (f)

(t) Deut. 12. 5.

(u) Pfal. 9. 16. (u)

75. 1.

Job. 36. 24.

(w) Levit. 24.

15. 16.

(x) Ezek. 33.

30. 31.

Jer. 23. 33.

(y) 1 Sam. 4. 3.

(z) Mal. 1. 12,

13, 14.

(a) Pfal. 139.

20.

2. His Properties, or Attributes. (r)

3. His word. (f)

4. All his Ordinances, and Institutions.

5. And his notable and remarkable works.

Q. What is meant by taking these in vain?

A. The using any of them, impiously, (w) scurrilously, (x) superstitiously, (y) or any other way unbecomingly. (z)

Q. What then are the Sins forbidden in this Commandment?

A. 1. All such usage of any thing that is thus related to God. (a)

2. All such carriage in Men professing Gods true Religion, as exposeth his Name,

(b) Jer. 7. 9, 10. and its doctrine, to reproach. (b)

3. And

3. And, last'y, in a more special manner, the abuse of his Holy Name, by false, (c) Zech. 17. rash, (d) or vain (e) swearing. (d) Mark. 6. 23.

Q. *What are the contrary Duties herein required?* (e) Mat. 5. 34. 37.

A. 1. The thinking, speaking of, or otherwise using, with due honour and reverence, all things that bear relation to God. (f)

(f) Ps. 111. 9.

2. Crediting his Religion, and its Doctrine, with an Holy Life. (g)

(g) 1 Tim. 6. 1.

3. And especially, using great care and caution in the matter of Oaths : (b) That we take none but lawful ones, (i) and in such manner as we ought ; (k) and when we have taken any such, that we religiously keep them. (l)

(b) Eccl. 9. 2.

(i) Deut. 6. 13.

(k) Jer. 4. 2.

(l) Psal. 15. 4.

Q. *What is the force of the Reason annexed to this Commandment?*

A. It importeth more then it seems to exprefs : to wit, that God will look on him, that offends against this Commandment, as guilty of an hainous crime, (m) and be sure, without repentance proportionable, to punish him severely, either here, or hereafter. (n)

(m) 2 Kin. 2. 9.

(n) Mal. 2. 2.

Q. *Which is the fourth Commandment?* 3. 5.

A. **Remember that thou keep Holy the Sabbath Day, &c.**

Q. *What is meant by this Sabbath day, that is thus to be kept?*

A. As this Commandment was given to the Israelites, it means the Seventh day, in order, (that is, *Saturday*, as we call it) in

E. 2

every

every week: which day was appointed to them for a Sabbath; that is, a *day of solemn rest*.

Q. *How then cometh this Commandment to concern us that are not Israelites? Or doth it at all concern us?*

A. Yes, It doth concern us, (as to the substance of it,) also. And that upon this account. Our Saviour, having, as *Lord of the Sabbath* (o), abolished the Jewish Sabbath (p); and the general Reason of the Commandment requiring one day in seven to be allotted to Gods special Service, according to the proportion himself assigned from the very Creation (q): his Apostles, (who acted by his Commission in ordering all the affairs of Gods worship in the Gospel-Church, (r)) first began, and after them, the Univerſal Church continued, the change of that day, to the first of every week, in memory of our Lords Resurrection, (s) and called it the *Lords day*; which is now the *Christian Sabbath* (t).

(o) Mar. 2. 28. (p) Col. 2. 16. (q) Gen. 2. 2, 3. (r) Mat. 28. 20. (s) Joh. 20. 19, 26. (t) Act. 20. 7. 1 Cor. 16. 1, 2. Q. *What are the Duties required in this Commandment?*

(u) Rev. 1. 10. A. That we rest from all worldly business and employments, on that day, and spend the whole time, in such Actions as belong to a religious Feast.

Q. *What Actions are those?*

A. 1. All acts (especially) of solemn and publick Devotion. To wit, Prayers, Preaching, and hearing Gods Word, singing of Psalms, administering and receiving the Holy Sacraments: and all such others in

in private, as conduce to the better performance of these. (u)

2. All exercises of Charity. (w)

3. And all these must be farther heightened, by thankful Meditation on the works of Creation, and Redemption. (x)

Q. What are the Sins forbidden therein?

A. 1. The neglect of any of the duties belonging to such an Holy Day (y) or performing them with weariness and grudging. (z)

2. And the breaking the rest of that day, by any of the works of our callings (a), or any others: But such only, as are of necessity, (under which also are included those of Decency,) and such as relate to Piety, and charity. (b)

Lord's day. 30.

Q. What are the Reasons annexed to this Commandment?

A. They are two.

1. That allowing God one weekly day for his solemn Service is but equal: seeing he hath allowed us six for our own employments.

2. That God himself having giving man an example of resting on that Day, by his resting, that is, ceasing on it from his works of Creation; took occasion from thence to sanctify it, that is, separate it to himself, and annex a blessing to the religious observers of his Sabbath.

Q. To whom is the special charge, of seeing this day duly observed, assigned by this Commandment?

E 3

A. As

u Act. 13.

44. 16. 12.

20. 7.

(w) 1 Cor. 13.

1. 2.

(x) Psal. 92.

Tit. 80.

(y) Eze. 22. 8.

(z) Isa. 55. 12.

Amos 8. 5.

(a) Levit. 26.

35.

Neh. 13. 17.

(b) Mat. 12. 5.

Luk. 6. 1, 9.

14. 5.

A. As to every person for his own particular: so also, to all publick Magistrates, Masters of Families, and other Persons in any sort of Government; to oblige all under their Authority thereunto. (c)

(c) Neh. 13.
15. 17.
Deut. 5. 14.

Q. We have gone through the first Table. Tell me now what is the summe, of the six Commandments of the second Table?

A. That we love our Neighbours as our selves: and do to others that and only that, which we, (lawfully and reasonably) expect they should do to

us. (d)

(d) Mat. 7. 12.
22. 39.
Rom. 13. 10.

Q. Who (in the sense of these Commandments) is our Neighbour?

A. Any one, whosoever is partaker of the same humane nature with our selves: though he be a Forreigner, an Enemy to us, or one of a different, yea contrary Religion to ours. (e)

(e) Luk. 10.
33. 36, 37.

Q. How must we understand this obligation of loving our Neighbour as our selves? Must we love every Man or Woman else equally with our selves?

A. No: But as truly, and sincerely, as our selves: and we must shew our love to them, in all those kinds of Acts, wherein we are wont to shew our love to our selves.

(f) Rom. 12.
9. (f)

Lord's day. 31.

*Q. Which is the fifth Commandment ,
(the first of the second Table ?)*

A. Honour thy Father and thy Mother, &c.

Q. What is the General design of this Commandment ?

A. To establish and maintain Government, both in the World, and in the Church; by fixing the mutual duties of Superiours, and Inferiours, of all sorts, and sizes. (g) (g) Rom. 13. 1.

Q. What Superiours are those whom this Commandment , Comprehends under the Name of Father, and Mother ? Heb. 13. 17.

A. Not only natural Parents, and other superiours in Families : But also, all that are in Authority in Church or State : together with all who in respect of Age, Gifts, Quality, or Civility, have any sort of preeminence above others.

Q. Who are the Interiors therein comprehended ?

A. Not only natural Children, and other subordinate Members of every Family . but also all that are under Government in Church or State : And also all those, who converse with such, as have a preeminence in Age, Gifts, Quality, or on any other civil account, before themselves.

Q. What is the Duty here required from these Inferiours to their Superiours ?

E 4

A. In

A. In general, the Law expresseth it in one word, **Honour** : which yet must be understood, (suitably to their several Relations and degrees of subjection,) to include such Proportions of Love, Fear, Reverence, obedience, and other Assistance, as those Relations and degrees require. *(b)*

(b) Eph. 6. 1, 2

Heb. 12. 9.

Ephes. 5. 22.

6. 5.

Rom. 13. 1.

1 Pet. 2. 13, 14

1 Thes. 5. 12.

Lev. 19. 32.

Rom. 12. 10.

Q. *What is the reciprocal Duty of Superiors to Inferiors ?*

A. The demeaning themselves so, as to deserve that Honour ; by imploying their Authority and Eminency for their good, in all the Acts of just and prudent Government and influence ; joyned with a virtuous Example, and courteous and affable Demeanour. *(i)*

(i) Eph. 6. 4, 9.

Col. 3. 19.

2 Sam. 23. 3.

1 Pet. 5. 2, 3.

1 Thes. 2. 7.

Rom. 12. 10.

Q. *What are the Sins forbidden in this Commandment ?*

A. The neglect of any of these relative Duties : and the vices contrary to them, in each Relation.

Q. *What is the import of the latter clause of this Commandment ?*

A. Those words, **that thy days may be long in the Land which the Lord thy God giveth thee** : (by the Apostles Interpretation,) *(k)* have the force of a Promise, that God will, (so far as he sees expedient,) bestow long life, and prosperity, on such as keep this Commandment, *(l)* which promise also, includes a threatening of a contrary import, to those that

(k) Eph. 6. 2.

(l) Dent. 5.

10.

(m) Prov. 30.

45. 17, 11.

break it. *(m)*

Lord's Day. 32.

Q. Which is the sixth Commandment ?

A. Thou shalt not kill, or Thou shalt do no murder.

Q. What are the Duties required in this Commandment ?

A. It requires all due care, in all Persons, to preserve their own, *(n)* and others *(n)* Eph. 5. 28, *(o)* lives : and to nourish in themselves, 29. those inward affections and gracious dispositions, that tend thereunto. *(p)* *(o)* Job. 29. 13 *(p)* Rom. 13. 10.

Q. What are the Sins forbidden in this Commandment ?

A. All actual Murder, committed either on our selves, *(q)* or others ; *(r)* and whatever, thoughts, words, or actions, tending thereunto. *(q)* Act. 16. 28 *(r)* Gen. 9. 6. Mat. 5. 25.

2. Together with all outrageous Passions, or vicious Dispositions of any kind, which occasion or encline Men to the Commission of this foul sin. *(f)*

Q. Is it in no case lawful to take away another's Life ? *(f)* 1 Joh. 3. 15. Gal. 5. 15.

A. It is only Lawful in three cases.

1. In the way of publick Justice, for capital Offences. *(t)*

2. In lawful War, and in heat of Battle. *(u)* *(t)* Num. 35. 31. *(u)* 1 Sam. 25. 28.

3. And for our own necessary defence ; when the danger of our own lives is otherwise unavoidable. *(w)* Psal. 144. 1. *(w)* Exod. 22. 2, 3.

Q. Which

Q. Which is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What Duties are required in this Commandment?

(x) 1 Thes. 4.

4.

Gen. 39. 10.

(y) Gen. 39.

8 9.

(z) 1 Cor. 7.

2 9.

Heb. 13. 4.

1 Pet. 3. 2.

(a) Job. 31. 1.

(b) Col. 4. 6.

(c) 1 Pet. 3. 2.

(d) 1 Tim. 2. 9

(e) Jer. 5. 8.

(f) 2 Sam. 13.

12.

(g) Gal. 5. 19.

Col. 3. 5.

(k) 2 Pet. 2. 14.

Mat. 5. 27, 28.

(i) Eph. 5. 4.

(k) Isa. 3. 16.

(l) Prov. 7. 10.

(m) Gen. 39. 12

A. 1. The living chastly our selves; (x) and preserving (as much as in us lies) the chastity of all others: (y) whether in single Estate, or Matrimony. (z)

2. And the ordering of our thoughts, looks, (a) Speeches, (b) Gestures, Behaviour, (c) and Apparel, (d) so, as may most promote it.

Q. And what are the Sins here forbidden?

A. All sorts of lasciviousness, wantonness, or fleshly uncleanness; by which our own bodies, or the bodies of others (whether married, (e) or single Persons,) (f) are any way defiled. (g)

2. All Thoughts, Looks, (h) Speeches, (i) Gestures, (k) Apparel, (l) and Behaviour, (m) that tend to the begetting or exciting of filthy Inclinations, either in our selves, or others.

Q. Which is the eighth Commandment?

A. Thou shalt not Steal.

Q. What duties are required in this Commandment?

A. Industry, and Diligence in a lawful Calling, (n) Justice, and Honesty in our bargains and contracts, (o) paying all men their dues, (p) helping others, (wherein we may,) to live by honest industry, (q) and relieving them, when they cannot do so. (r)

(n) Eph. 4. 28.
(o) 2 Thes. 3. 12.
(o) Lev. 19. 26.
(p) Rom. 13. 7.
(q) Phil. 2. 4.
(r) Lev. 25. 35.

Q. What are the Sins forbidden therein?

A. All idle, and disorderly living, without any lawful employment, (f) and negligence in such an employment when we have it, (t) all unlawful or unjust ways of gain, either in bargains, or otherwise, (u) especially by Theft, or Robbery; | with-holding | from any one his dues, (w) oppressing others, especially the industrious Poor, that they cannot live by us, (x) and being too close handed in Acts of Charity. (y)

(f) 2 Thes. 3. 11.
(t) Pro. 18. 9.
(u) 1 Thes. 4. 6.
(w) 1 Cor. 6. 10.
(w) Pro. 3. 27.
(x) Psal. 12. 5.
(y) Isa. 5. 8.
(y) 1 Joh. 3. 17.

Q. Rehearse the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What Duties doth this Commandment require?

A. It requireth sincerity and truth in our Hearts, (z) Words, (a) and Dealings; (b) especially, when our Neighbours Life, Estate, or good Name, is any way concerned in our Testimony. (c)

(z) Psal. 51. 6.
(a) Zek. 8. 16.
(b) Pro. 12. 22.
(c) Prov. 14. 5.
25.
1 Sam. 19. 4.

Q. And

Q. And what Sins are here forbidden?

A. All Hypocrisie, (d) Dissimulation, (e) and Lying, (f) especially, when the Lives, (f) Col. 3. 9. Estates, or good Names of others, are any ways dammaged, or endangered to be dammaged, by Slander, (g) or false Testimony. (b)

(g) Jer. 9. 4.
(b) Pro. 19. 5.
Deut. 19. 18,
19, 21.

Q. Which is the tenth Commandment?

A. Thou shalt not Covet, &c.

Q. What Duties are required in this Commandment?

A. This Commandment Establisheth every Man's Propriety in whatsoever belongs to him; (i) and enjoyns all others quietly to suffer him to enjoy it; being disposed thereto, by a contented frame of Spirit, in that condition which God by his Providence allots them, (k) and a due moderation of all desires after more. (l)

(i) Acts 5. 4.
(k) 1 Tim. 6. 6, 8.
(l) Heb. 13. 5.

Q. And what doth it forbid?

A. The greedy Lusts of Mens Hearts, (the spawn of Original Corruption) (m) which makes them apt to be discontented with their own Condition, (n) and desirous to break in upon the propriety of others to amend it. (o)

(m) Jam. 1. 14.
(n) 1 King. 21. 4.
Hester 5. 13.
(o) Hab. 2. 5. 9.

Lord's Day. 34.

Q. You have now gone through the Commandments, and see what a large Compass they have, you are therefore (in the next place) to consider, how far you are able to perform the Promise of your Godfathers and Godmothers for you, and which you also have ratified by your own consent. What, therefore, do you understand your self to be obliged to, by that part of your Promise, which engageth you to keep Gods Commandments, and walk in the same all the days of your Life?

A. I do not take my self to be obliged thereby to a perfect unfinning Obedience, or legal Perfection; that is, such as the Law (considered in its own nature) requires: For no man ever performed, or can perform that, (p) but the Lord Jesus only. (q)

(p) Rom. 3. 23.

Jam. 3. 2.

Q. To what, then, doth that Promise bind you?

(q) Heb. 4. 15.

A. To a sincere, hearty, and constant desire, (r) joyned with answerable endeavours, (s) to practise to the utmost of my power, all known Duties, and avoid all known Sins; (t) and continually to repent of, beg Gods pardon for, and labour the more earnestly to amend, all those evils, which (notwithstanding all my former resolutions and endeavours) through humane Frailty, I fall into. (a)

(r) Pl. 119. 6.

(s) Pl. 119. 48.

(t) Pl. 119. 11.

(u) Pl. 19. 11.

12.

Rom. 7. 24, 25

Q. But the Scripture requires Perfection

ix

in us ; Doth it not ? How then can you expect God will accept your Obedience accompanied with so many Imperfections ?

A. Yes, I am assured, that through the merit and mediation of Jesus Christ for me, God will accept this as my Evangelical Perfection, it being that which the Gospel Covenant admits for such ; and of his infinite Grace will reward accordingly. (w)

(w) Rom. 7. 25
Compared
with Chap. 8. 1
Phil. 3. 12, 13,
14, 15.

Q. My good Child, know this that thou art not able to do (even) these things of thy self ; nor (even thus) to walk in the Commandments of God, and to serve him without his special Grace : which (therefore) thou must learn at all times to call for by diligent Prayer. What (therefore) is Prayer ?

A. Prayer is an Act of religious Worship, wherein we present our hearty de-

(x) Psal. 62. 8. fires to God, (x) for such things as we want, (y) and such as are agreeable to his Will to give ; (z) with expectation of his gracious Answer, (a) in the name, and for the sake, of Jesus Christ alone. (b)

14.

Q. How many Parts are there of Prayer ?

A. Prayer (in its general Compass) comprehends Three Parts : Confession, (c) Petition, and Thanksgiving. (d) Of which, Confession and Thanksgiving, are not so properly such, as Petition ; but are annexed thereunto, as those which render the Requests we make therein more acceptable to God, and successful to us. And each of those Parts, in particular Prayers, may be straitened

(c) Dan. 9. 4.
(d) Phil. 4. 6.

straitened or enlarged, according to the occasion.

Lord's Day. 35.

Q. How is Prayer distinguished in reference to the expression thereof?

A. Into Prayer Mental, or that of the heart alone; (e) and vocal, which is, the uttering the desires of the heart by words. (f) (e) 1 Sam. 1. 13. (f) Hof. 14. 2.

Q. How many sorts of Vocal Prayer are there? Act. 4. 24.

A. Two: 1. That which consists of free and unlimited expressions, according to every ones own choice: which most fitly suits private Prayer in our Closets, as most agreeing to our emergent Occasions. (g) (g) 2 Sam. 7. 13

2. And that which is limited by a Form of Words; which is most proper for publick Worship, ordinarily; as that which is to respect the known general Necessities of all Christians, (h) and so composed, as all may say, *Amen* to it. (h) Luke 11. 1. 1 Cor. 14. 16.

Q. What Scripture-warrant is there, for confining our Prayers to a Form of Words, at any Time?

A. That we have divers such Forms of publick Devotion, Recorded in Scripture: (i) and especially, that excellent One, which our Saviour composed for his Disciples, not only as a perfect Patern of Prayer; but also as a Form, to be used continually in his Church. (k) (i) Num. 6. 23. (k) Mat. 6. 9. & Lu. 11. 2. compared.

Q. Let me hear, therefore, if thou canst say the Lord's Prayer? (k) Mat. 6. 9. & Lu. 11. 2. compared.

A. pared.

A. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our Daily Bread. And forgive us our Trespases, as we forgive them that Trespas against Us. And lead Us not into Tentation. But deliver Us from Evil. *Amen.*

Q. This Prayer is here recited according to the briefer Account of St. Luke; What is there more belonging to it, according to the larger Copy of St. Matthew?

A. A Doxology in the end thereof, in these Words. For thine is the Kingdom, the Power, and the Glory, for Ever, *Amen.*

Q. What Parts is the entire Prayer composed of?

A. Of these three.

1. A solemn Preface to the Divine Majesty.
2. Six Comprehensive Petitions, containing all things to be Prayed for by Us.
3. A Conclusion, which is called a Doxology, as containing Praises and Thankful acknowledgments to God.

Q. In what Words is the Preface contained?

A. In these, Our Father which art in Heaven.

Q. Why do we here Address our selves to God, by the Name of Father?

A. 1. To express the Holy Confidence wherewith we are to apply our selves to God,

God, as Children to a Father; whom that Relation inclines to a ready willingness to relieve Us. (l)

2. And withal, to intimate to Us two things.

1. That we are to have an Eye to Christ in all our Prayers, through whom only God becomes a Father to us. (m)

2. As also that we ought to have the dutiful Affections of Children to God, whom in our Prayers we so constantly Address our selves to, under that Relation. (n)

1. Cor. 8. 15.
1. Cor. 7. 11.

(m) Eph. 1. 4.

(n) Eph. 5. 1.

Lord's Day. 36.

Q. Why are we taught to say, Our Father, not, My Father?

A. 1. To mind us, that we are to be in perfect Charity withall our Brethren, when we Pray: so as to Pray for them, and to be ready also to Pray with them, as to our common Father.

2. As also, (because this Prayer was penned by our Saviour for a publick Form) it is composed so, that all Christians may joyn in it.

Q. Why do we direct our Prayers to God, as in Heaven, seeing he is every where; and the Heaven of Heavens cannot contain him?

A. Because, though he be every where, (and so not comprehended in any place; no, not in the vast Compass of Heaven it self,) as to his Essence; yet Heaven is the Principal Seat of His Majesty, (o) whence he

1. King. 8. 27

9. Mat. 6. 9.

he expects from us, poor Earth-worms on his Footstool, all due Reverence, when we
 (p) Eccles. 5. 2. Address our selves to him. (p)

As also, to mind us, that he is equally near to every one of his Petitioners, (q) as
 (q) Act. 17. 27. Heaven is at equal distance from all parts of the Earth.

Q. How are the Petitions ordered in this Prayer ?

A. In the most natural, and proper Order. (r) That is, so, as that the three which
 (r) Mat. 6. 33. *Relate to God's Glory, are preferred to the first place, before those which Relate to our Needs.*

Q. Of the Three, which relate to God's Glory, which is the First ?

A. Hallowed be thy Name ?

Q. What Pray we for, in this Petition ?

A. We ask herein, (supposing that God
 (f) 1 Pet. 4. 11. *in all things is to be glorified,) (f) that he,*
and whatever belongs to him, may by us, and
 (t) Ps. 57. 5. 11. *all men, (t) be acknowledged, and honoured*
 (u) Isa. 6. 3. *as infinitely holy : (u) and that all things*
may be removed, which obstruct or hinder,
the honor and glory, that is due to his
 (w) Psal. 79. 6. *Name. (w)*

Q. Which is the Second ?

A. Thy Kingdom come.

Q. What beg we in this Petition ?

A. We beg, that God's Sovereign Au-
 (x) Psal. 67. 2, 3, 4. *thority may be acknowledged in all the*
 2 Thes. 3. 1. *World, and his Laws obeyed; (x) that his*
Kingdom of Grace may be propagated, by
the Conversion of Jews, Turks, and other
Infidels ;

Infidels; (y) and, in the Church, promoted and preserved; (z) that we, in particular, may be, and continue to be, his true Subjects; (a) that his Kingdom of Glory may be hastned; (b) and lastly, that the Power of Sin, Satan, and what soever is contrary to his Kingdom in any sort, may be abolished. (c)

(y) Rom. 10. 1.
Psal. 2. 8.

(z) 2 Thes. 1.
11, 12.

Psal. 28. 9.

(a) Ps. 119. 36,
80.

(b) Rev. 22. 20.

(c) Rom. 16.
20.

1 Jo. 3. 8.

Lord's Day. 37.

Q. Which is the third Petition?

A. Thy Will be done in Earth, as it is in Heaven.

Q. What doth this Petition contain?

A. It contains two Requests concerning the fulfilling of God's Will.

1. Concerning the thing it self; **That it may be done in Earth.**
2. Concerning the manner of doing it; **That it may be done here, as it is in Heaven.**

Q. Of how many kinds is the Will of God?

A. It is twofold, containing

1. His Secret Will, which he Wills in himself.
2. His Revealed Will, which he makes known to Us.

Q. What Pray we for here in reference to his Secret Will?

A. That all things may be ordered according to his, not our Pleasure: (d) and that he will give us Grace (without enquiring into it too curiously before hand, (e)) to

(d) Luk. 22. 42

(e) Deut. 29.

submit to it, (whatever it be,) when 'tis declared by the event, quietly and contentedly.

(f) Mat. 26. 42. ly. (f)
Act. 21. 14.

Q. What Pray we for, in reference to his Revealed Will?

A. That God will teach us, to understand our Duty therein contained clearly;

(g) Ps. 119. 18. (g) and give us his Grace, actually to perform, (h) without disputing and murmuring, (i) what ever we understand thereof.

(b) Ps. 143. 10.
(i) Phil. 2. 14.

Q. As to the manner of performing this Will, or doing our duty in reference to it: What mean we when we pray, that it May be done in Earth, as in Heaven?

A. That our Submission and Obedience may be such, for the manner, as that of the Heavenly inhabitants is: who approve the will of God in all things, and (for their own parts) obey it readily, faithfully and constantly, (k)

(k) Ps. 103. 20.
Dan. 9. 21.
Gen. 28. 12.

Lord's Day. 38.

Q. You have gone through the three Petitions which refer to Gods Glory. Which is the first of the other three, which contain our needs; (the fourth Petition of this Prayer?)

A. Give us this day our daily bread.

Q. What do we here mean by bread?

A. All such things as are necessary, for the daily support of our lives; (l) together with the continuation of life it self, by the use of them. (m)

(l) Psal. 37. 25.

(m) Ps. 119. 17.

Q.

Q. Why do we call this bread we pray for, Our bread?

A. To intimate, that we desire not any thing of that nature, but that which we come honestly by; and therefore may warrantably call it our own. (n)

(n) 2 Thes. 3.

Q. Being resolv'd to get our own bread by honest industry, why pray we to God to give it us?

12.

A. We therein acknowledg, that it is from him, that we have power to get it our selves, (o) and that, when we have done so, it will do us no good without his blessing. (p)

(o) Deut. 8. 18.

(p) Luk. 12. 15.

Prov. 10. 22.

Deut. 28. 5.

Q. Why say we our daily bread? what means that expression?

Mat. 4. 4.

A. We mean thereby, that which is suitable to our occasions, and sufficient for our constant and dayly necessities. (q)

(q) Prov. 30. 8.

Q. Why say we give us, this day, that bread?

A. We herein acknowledg, our dayly dependance on Gods Providence, whatever stock we have before-hand of our own: and our contentedness with every days present necessities, without being too solicitously and distrustfully careful for to morrow. (r)

(r) Mat. 6. 34.

Q. What is the summe, then of this Petition?

A. We pray therein for our selves and others, that we and they may want none of the things pertaining to life and godliness, (s) and that we may have a daily competent

(s) 2 Pet. 1. 3.

supply of them, according to our daily necessities; in what proportion God sees fit; and in an honest way, with Gods blessing thereon; and enjoy what he so allows us, with a thankful and contented mind. (t)

(t) Pro. 30. 8, 9.

1 Tim. 6. 8.

Q. Which is the second Petition concerning our wants?

A. And forgive us our trespasses as we forgive them that trespass against us. Or (according to St. Matthew, (n) in our last Translation) our debts, as we forgive our debtors: and (in St. Luke) our sins, for we also forgive every one that is indebted to us? (w)

(n) Mat. 6. 12.

(w) Luk. 11. 4.

Q. What parts observe you in this Petition?

A. Two { 1. The Petition it self:
2. The Motive or Argument, with which it is to be enforced.

Q. What do we beg of God in this Petition?

A. That seeing we dayly offend God, forfeiting thereby all his mercies and favours, and incurring his just displeasure: he will graciously for Christs sake, discharge us from that vast debt, which he by his satisfaction hath paid for us, both here and hereafter: and restore us again to his favour. (x)

(x) Pl. 130. 3, 4

Eph. 1. 6, 7.

4. 32.

Q. What is the import of the Argument or motive, which we back this Petition withall?

A. It contains two things.

1. A profession, in the presence of God,

God of our charitable disposition to others; without which we are told by God himself, (y) Mark. 11. 25, 26. that he will not forgive us, (y)

2. An encouragement to our Faith, if we find our selves so disposed toward others; concerning the success of this Petition with God. Seeing if we, who are of hasty and revengeful dispositions naturally, can yet by Gods Grace, remit offences to them who offend us: God who is slow to Anger, and plenteous in Mercy, (z) will be much more ready, upon our Repentance, (a) Luk. 11. 4. to forgive us ours against him. (a)

Q. *In what sence are we bound, to forgive every one that is indebted to us, (in St. Lukes Expression of this clause,) so as we may not expect pardon from God, except we do so?*

A. No man is hereby obliged not to crave and sue for just debts of those that are his debtours, and able to pay. But where there is a real disability in them to satisfy, Charity obliges us being so desired to forbear them, till they be able; and if they never be, to make reasonable abatements to them, or forgive them altogether, (b) as their and our circumstances require. (b) Mat. 18. 33, 35.

Lord's Day. 40.

Q. *Which is the last Petition?*

A. **And lead us not into temptation: but deliver us from Evil.**

Q. *What desire you of God in this Petition?*

F 4

A.

A. That seeing, though God often forgive us our Sins, yet we are apt continually, through tentations, to offend anew; God will either keep us from such Tentations, as endanger us to Sin; (c) or preserve us, that we be not overcome by them. (d)

(c) Mat. 26. 41.

(d) 1 Cor. 2. 8.

Joh. 17. 15.

Q. What are those Tentations that thus endanger us, and against which we pray in this Prayer?

A. We mean, by this word, *Tentation*, either such occasions and inducements to sin, as the circumstances whereinto we are cast by Providence, offer to us: (e) or whatever provocations to sin we are exposed to, by the suggestions of Satan, (f) or the corrupt inclinations of our own hearts. (g)

(e) Mat. 26. 41.

(f) 1 Chro.

21. 1.

(g) 1 Sam. 1. 14.

Q. It is by do we pray to God, not to lead us into such Tentations; seeing the Scripture telleth us, that he tempteth no man?

2 Sam. 1. 13

A. Because, as no such occasional Tentations could occur to us without his permissive Providence; so, when they do so occur, we cannot avoid the being endangered by them, without the special assistance of his Grace. And in both these senses, he is said, to lead into Tentation, when by his Providence he exposeth us to Tentation, (b) and does not assist us by his Grace to resist it, but leaves us to grapple with it of our selves. (i)

(b) 2 Sam. 24.

1.

(i) 2 Cron. 32.

31.

Phil. 3. 12.

Q. What mean you when you pray, Deliver us from Evil?

A. That which is directly contrary to leading

leading into Tentation, which in the former clause we pray against : and it imports a powerful assistance of Gods Grace, to release us from the dangers we are thereby exposed to.

Q. What is the Evil we here pray to be delivered from?

A. Either the Devil, who is Emphatically the Evil one, who lays Snares for us by Tentation : (k) or, the evil effects of Tentation it self, that is, Sin, and the punishment that attends upon it, here and hereafter. (l)

(k) 2 Tim. 2.

26.

Luke 22. 31,

32.

(.) Psal. 119.

133.

1 Chro. 4. 10.

Lord's Day. 41.

Q. In what words doth the Conclusion to this Prayer consist?

A. In the *Doxology*, before mentioned, **For thine is the Kingdom, the Power, and the Glory, for ever. Amen.**

Q. What doth this Conclusion contain in it?

A. 1. A form of Praise, and Thanksgiving, (therefore called a *Doxology*;) which was anciently (for substance) used in the Jewish Church; (m) and taken thence by our Saviour, as fit to be added, as the conclusion to this his Prayer. (n)

(m) 1 Chr. 29.

11.

(n) Mat. 6. 13.

2. And Secondly, a Reason, with which our Faith supports it self in the expectation of all the good things prayed for; taken from the eminent Perfections of that God that we pray unto.

Q. What

Q. What mean you by the Kingdom, here attributed to God?

A. I mean, that he is the only absolute and Independent Lord and Sovereign King of all the World; (o) and that from him all other Kings hold their Kingdoms.

(o) Psal. 22. 28.
2 Kings 19. 15.

Q. What is that Power, you attribute to him?

A. An Almighty Power over all things, which no creature can either resist or fly

(p) 2 Ch. 20. 6. from. (p)

Psal. 139. 7. &c.

Q. And what understand you by the Glory you ascribe to him?

A. That excellent Honour, arising from his infinite Perfections; and the effects of them; which is due to him from all the subjects of his Kingdom, that is all Creatures, both in Heaven, and Earth. (q)

(q) Psal. 66. 1,
2. 72. 19.

Q. What is the intent of your attributing all these to God for ever?

A. To difference God (by way of special Prerogative and privilege) from all other Kings, and all other glorious and powerful Creatures; who enjoy these eminent qualities but for a time, (r) whereas God enjoys them as long as he is, that is, eternally. (s)

(r) Pro. 27. 24.

(s) 1 Tim. 1. 17.

Q. What signifies the word Amen, which shuts up this Prayer.

A. It is an Hebrew word; and signifies either, [It is so,] when we affirm a thing; as when we adde it to our Creed. Or [be it so,] as when we annex it, (as here we do) to a Prayer. And so it imports. 1. The assurance

assurance of obtaining the things which we pray for according to Gods will, (r) And, (r) 1 Joh. 5. 14. Secondly the approbation of what we with others, at any time utter before him. (u) (u) 1 Cor. 14: 16. Thirdly and lastly, our Earnest desire of having our Prayers heard, and our Petitions granted. (w) In all which respects, every person ought to add it audibly to all publick Worship, as the Church hath always done. (w) 1 Kings 1. 36.

Q. Now tell me, in the shutting up of this Prayer summarily, what is the whole substance thereof? Or What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father, who is the giver of all goodness, to send his grace to me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins, and that it will please him to save and defend us in all dangers Ghostly, (or spiritual) and bodily: and that he will keep us from all sin and wickedness, and from one Ghostly, (or spiritual) Enemy, (the Devil,) and from everlasting death. And this I trust he will do of his Mercy and goodness, through our Lord Jesus Christ. And therefore, I say, Amen, So be it.

Concerning

Concerning the
SACRAMENTS.

Lord's Day 42.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Q. The Papists say, there are Seven Sacraments; and you seem to imply there are, or may be, more than two; although the rest are not generally necessary to Salvation. Explain your meaning, therefore herein.

A. We do not deny, but that there be many things, which may be, (in some one of the Senses of that Word) called *Sacraments*; and sometimes are so, by some of the **Antients**. But there are but these two, that, in the common Ecclesiastical use of the word, may be properly so called. The rest of the Popish Sacraments, being not (as these are) either necessary, or generally necessary

cessary to Salvation : But some of them not necessary at all ; others necessary only to some Persons, not generally ; and the most necessary of them not necessary to all Christians to Salvation.

Q. You intimate different senses of the word Sacrament : What doth that word signifie ?

A. It is an old *Latin* word, and signifies in general, something that is esteemed sacred : but in special, it denoted among the old *Romans*, these things

1. An engagement for so much Money, or so much Money laid down, from a Party impleaded in Law, to bind him to answer an Action ; which if he did not, or were cast in the Suit, he forfeited.

2. An Oath solemnly given from a Soldier to his General, that he would March under his Colours, and never desert him.

3. And (thence also) lastly, a Military token, by which Soldiers were distinguished according to the Commanders they were sworn to.

Q. From which of these Senses is it, that the Church hath translated this word to her use ?

A. The Antient *Latin Church*, (from which we have received this word) thought it in all these Senses, very proper to denote these sacred Actions in special ; wherein God, when we sue him upon his Promise, does by these outward Rites assure us of his Grace and Mercy, as by an holy Pawn : and

we

we engage our selves never to desert Christ the Captain of our Salvation; and are distinguished by these marks, from all Societies of men that are not Christians.

Lord's Day. 43.

Q. In what Sense do you understand Sacraments, to be generally necessary to Salvation?

A. They are not so necessary to Salvation, as that none can be saved that doth not partake of them, as Faith and Repentance are to all adult persons in their own nature, as well as by Gods command, necessary means without which they cannot be so saved: but they are necessary only, because God hath commanded them to be used: and so the wilful neglect or contempt of them only makes the not partaking of them

* Mar. 16. 16. damnable. *

Q. How prove you, that there are no more but these two Ordinances of this nature, appointed by Christ; and thus necessary to Salvation?

A. 1. By the constant Testimony of the Antient Church, who acknowledged no more.

2. By the nature of these Sacraments themselves, which renders them sufficient in their kind, for all the necessary uses of all Christians: Which uses are but these two; their new birth unto Christ, for which Baptism is appointed; and their nourishment
and

and growth in him, to which the Lords Supper is, in a special manner, design'd.

3. By the like number of two Ordinances only, of this nature, given to the Jewish Church. To wit, Circumcision, to which our Baptism answers; (x) and the (x) Col. 2. 11, Passeeover, to which the Lords Supper bears^{12.} proportion. (y) (y) 1 Cor. 5. 7, 8.

4. Lastly, by the pitiful weakness of our Adversaries proofs, for the rest of those, which they add to this number.

Q. What meanest thou by this word Sacrament, [in the Churches use thereof?]

A. I mean an outward and visible Sign of an inward and spiritual Grace, given to us, ordained by Christ himself, as a means whereby we receive the same, & a pledg to assure us thereof.

Q. How many things (according to this definition) are there, then, necessary to make a Christian Sacrament?

A. Six Things.

1. That there be an outward and visible Sign. (z)

(z) Rom. 4. 11.

2. That this outward Sign have some inward and spiritual Grace, which it signifies, annexed to it.

3. That this Grace be given to us; that is, by some divine Promise, annexed to the Observation of such a Rite. (a)

(a) Act. 2. 39.

4. That it be ordained by Christ himself. (b)

(b) Mat. 28. 20.

That 1 Cor. 11. 23.

5. That it be a means appointed by him
(e) Tit. 3. 5. to conveigh Grace. (c)

6. Lastly, that it have also the nature of
(d) Rom. 4. 11. a pledg, to assure us thereof. (d)
1 Pet. 3. 21.

Lord's-day 44.

Q. How many Parts are there in a Sacrament?

A. Two. The outward visible Sign, and the inward Spiritual Grace.

Q. What is the outward visible Sign or Form in Baptism?

A. Water, wherein the Person is baptized, in the Name of the Father, of the Son, and of the Holy Ghost.

Q. What signifie the words, Baptize, and Baptism?

(e) Mar. 7. 4.
Heb. 9. 10, 13.

A. To Baptize, and Baptism, are Greek words. and signifies the washing any Person or other thing with water, by either dipping it thereinto, or powring the water upon it, either in greater or smaller quantities. (e)

Q. But was not Baptism at first performed by dipping? and is not that therefore still necessary?

A. It was most frequently so perform'd, it is true, and in Rivers. But it is also very probable, that all were not even then baptized in that manner.

Q. What Reasons have you to make out that probability?

(f) Act. 2. 41. *A. 1. Because we read of divers thousands baptized in one day at Jerusalem: (f) where such quantities of water were scarce to*

to be had, as might serve for the cleanly dipping of many persons in so short a time.

2. And we read of others, that were baptized in private houses, (g) which the circumstances render it unlikely, were dipped, or plung'd under water. (g) Act. 16. 33.

Q. But if the most were so baptized, then; were it not most fit this Church should rather have kept to that usage still, which was in those purer times most frequent?

A. No. For though it were evident, that not only the most, but all, had been so baptized in those hotter Countries, where Christianity was first planted. Yet would not that practise oblige us in these cold parts of the World, to imitate it, to the hazard of so many lives as it would endanger.

Especially when (as appears by the Texts before quoted (h) pouring water on any thing, or sprinkling with it, is [in the force of the word] true baptism: and the effects of Baptism are expressed in those Terms in Scripture: (i) there is no reason to blame the administration of Baptism in that way. (h) Mar. 7. 4. Heb. 9. 10. 13. (i) 1 Pet. 1. 2. Heb. 10. 22.

Q. What is the meaning of the words used in Baptism? I baptize thee, in the Name of the Father, Son, and Holy Ghost?

A. These words import two things.

1. That the Authority of all the Persons of the holy Trinity warrants the administration of the Minister, and assures the efficacy of the Ordinance to the receiver.

G

That

2. That the Person so baptized, is thereby dedicated, to and engaged to worship and serve the holy Trinity. (k)

(k) Mat. 28. 19.

Lord's Day. 45.

Q. What is the inward and spiritual Grace, in Baptism?

A. A Death unto Sin and a new Birth unto Righteousness: For being by nature born in sin, and the Children of wrath, we are hereby made the Children of Grace.

Q. What is it to die to Sin?

A. The killing of those sinful inclinations of our corrupt nature, which dispose us to actual Impieties. (l) Whence, when we cease to feel those Inclinations and Propensions so strong in us as formerly; Sin being so far dead in us, we are said to be proportionably dead to it, (m) For in death the Appetites that were in a living body, cease.

(l) Rom. 8. 13.
Col. 3. 5.

(m) Rom. 6. 2.

Q. What is Regeneration, or a new birth to righteousness, as you here call it?

A. It is an effectual change; wrought in the whole Soul by the gracious Influence of Gods Holy Spirit, (n) exciting and assisting our own endeavours; whereby (instead of his former Inclinations so mortified) a man is endued with holy and vertuous dispositions and propensions; (o) which engage him for the future in a free and voluntary practise of, and continuance in, all manner of holy and vertuous Actions. (p) **Q. Why**

(n) Jo. 3. 5, 6.

(o) Ps. 110. 3.

(p) II. 1. 16, 17, 18.

Why is this Change called by the name of
Regeneration, or new Birth?

A. This work, because it is the first beginning of a new spiritual Life, is expressed by those Terms; and the person partaking of it, said to be born again, (q) and to become a New Creature. (r)

(q) Joh. 3. 3.

1 Pet. 1. 23.

(r) 2 Cor. 5.

17.

Q. Is this the whole effect of Baptism?

A. No. For Baptism doth not only contribute to our Regeneration; but to our Justification also, which always accompanies it, (s) which is the import of that other Clause, that, **[Of the Children of Gods wrath, we are made the Children of his Grace.]**

(s) Act. 2. 38.

22. 16.

Q. What resemblance is there between the outward and visible Sign in Baptism, and the inward and spiritual Graces mentioned?

A. The whole Action of Baptism is suited to signify (and thereby to seal) to us, both those effects before mentioned.

1. The Application of water (being a cleansing Element) to the body, is a lively resemblance of the application of the blood of Christ, to our Souls; whereby we are washed from our Sins, (t) and the sanctifying Grace of Gods Spirit, expressed in Scripture by Gods *sprinkling clean water upon us.* (u)

(t) Rom. 1. 5.

(u) Ezek. 36.

25. 26.

2. And the person baptized, being for a time under water either wholly, or in part, bears a resemblance of Christs burial, to which we are conformed by mortification.

As also, the Parties rising from under the Water, or the drying off the water from him; is a sort of resemblance of his Resurrection, to which we are conformed by our Rising to a *new Life* in our Regenera-

(w) Col. 2. 12. tion. (w)
Rom. 6. 4.

Lord's Day. 46.

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them, in that Sacrament.

Q. What is Repentance, say you?

A. A forsaking of Sin, joyned with hearty conversion to God: (x) both of them proceeding from a deep Sense of, and sorrow for the Sins we repent of. (y)

(x) LUK. 15.
21.
Act. 26. 20.
(y) 2 Cor. 7.
10.

Q. What is Faith, say you?

A. A Steadfast believing the Promises of God. (z)

(z) Gal. 3. 16.
22.

Q. What Promises must baptismal Faith chiefly respect?

A. The Promises of God made to us in that Sacrament.

Q. What Promises of God are there made to us in Baptism?

A. 1. The promises of Justification, in the Pardon of our Sins, through the sprinkling of the blood of Christ. (a)

1. Act. 2. 38.
29. 22. 16.
11. 9. 13. 14.

2. And

2. And the promises of regenerating and renewing Grace; (b) to make us new Creatures, by the operation of the Holy Ghost. (c)

(b) Tit. 3. 5.
Heb. 10. 22.
Ezek. 36. 25.
(c) 2Cor. 5. 17.
John 3. 5, 6.

Q. If these be (as you say,) the conditions required of Persons to be baptised: Why then are Infants baptised, when by reason of their tender Age they cannot perform them?

A. Because they promise them both by their Sureties, which promise when they come to Age, themselves are bound to perform.

Q. But this Faith and Repentance, being required actually in the Persons to be baptised, and they only admitted to Baptism, (as the Anabaptists say) in the Apostles Times, who personally professed both: How came the Terms of Baptism to be so altered in after-ages, that Infants are admitted to it generally. now, upon the bare promise of their Sureties made in their Name?

A. These conditions in those times, it is true, were required of grown Persons; when (being converted from Judaism or Heathenism to Christianity,) they offered themselves to Baptism: and they are still so, when any grown Persons are to be baptised. But that doth not prejudice the right of Infants, which they anciently have had, of being admitted into Gods Covenant upon the Title of their Parents profession; (d) nor their being thereby obliged to performance of the condition themselves

(d) Gen. 17.
Deut. 10. 1.

(e) Gal. 5. 3. when they came to Age, (e) though they were not personally engaged in Infancy thereunto.

Lord's-day 47.

Q. But that was a Jewish practice, and a parcel of their Law: how comes that, therefore, to be a warrant to Christians (especially of the Gentiles) to baptize their Children on that account in their Infancy?

A. Because the Covenant-Blessing of Gods being the God of Abraham, and his Seed,
 (f) Gen. 17. 7. (f) is not only continued to converted
 (g) Rom. 11. 16 Jews, (g) (that they might not be losers in
 the change of their Religion) by the Gospel:
 but also granted, in the full latitude, to the
 Gentiles, as being made by Christ one body
 with them, and so co-heirs to *Abraham's*
 (h) Act 2. 38, 39. Promise; (h) upon the account whereof,
 Gal. 3. 14. their Children are by God esteemed holy,
 Rom. 4. 11, upon their Parents believing. (i)

Q. Have you any farther proof of the Interest of Infant-Children, in the Gospel-Covenant?

A. Yes. That our blessed Saviour sufficiently declared his admitting Infants to be Members of his Church, by receiving them out of the arms of those who presented them to him, into his own; withal, blessing them, and declaring them to be accounted
 (k) Mat. 18. 5, 6. 19. 14, 15. by himself in the number of believers, and
 and Mark 10. heirs of the Kingdom of Heaven. (k)
 14. compared.

Q. But

Q But we have no particular Command, nor Example, in the New Testament, for the Baptism of Infants upon these Accounts: have we?

A. Yes: by probable consequence we have both. For

1. We find that the Disciples of our Lord, are commanded, to make all Nations Disciples, baptizing them, (l) which is a command of that extent, as to include Infants, who make a very great part of every Nation.

2. And (as to Examples) that the Apostles baptized whole households together; (m) (m) A^t 16. 15, in which it is not likely, that all were of 33. years to profess Faith and Repentance for 1 Cor. 1. 16. themselves.

Q. But this is only proved by implication, or consequence: will that afford a sufficient warrant in this case?

A. Yes. For it will appear, to any unprejudiced Person, as clear a Proof of both a Command and Example for baptizing of Infants, as any the Scripture affords, for the Lords-day Sabbath, or womens receiving the Sacrament of the Lords Supper: which yet, upon such proof from general words of Scripture, backed with the practise of the Universal Church ever since, were never disputed by any regular Society of Christians. And the same Universal Practise of the Church, in baptizing Infants upon the Terms we now do, affords no less an Argument in this Case, than in those.

Lord's Day. 48.

Q. We have dispatched the Sacrament of Baptism Now, tell me, Why was the Sacrament of the Lords Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. (n)

(n) Luk. 22. 19.
1 Cor. 11. 24,
25.

Q. Why call you Christ's Death a Sacrifice?

A. Because as it was the Substance typified in all the Jewish bloody Sacrifices. (o) so it is foretold by that very Term, (p) and so called by the Apostle Paul; (q) and expressly asserted to be our propitiation, or sacrifice of Atonement for our Sins to God.

(o) Rom. 3. 25.
(p) 1 John. 2. 1.

(r)

Q. Doth not therefore this Sacrament by vertue of its lively representing the Death of Christ, obtain the nature of a like Sacrifice propitiatory; as the Papists tell us, their Mass is, and prevalent both for the quick and dead?

A. No. For the Scripture expressly tells us, that the only Sacrifice of that nature under the New Testament, is that which Christ in Person offered upon the Cross, (f) which is no more capable of being repeated, than Christ is capable of dying again. (t) And if it were such a Sacrifice, yet have they no Scripture-Warrant to apply the Vertue of it to the dead, but only to the Living.

(f) Heb. 9. 25,
26, &c.
10. 11, 12, 14.

(t) Rom. 6. 9.

Q. L.

Q. Is this Sacrament then, in no Sense a Sacrifice?

A. Yes; the whole Action of Administration and reception of it, is frequently called by the Fathers a Sacrifice: But a Sacrifice only of Prayer and Thanksgiving: Grounding the expression, on *Mal. 1. 11.* And therefore, they called it, the *Eucharist*, or *Thanksgiving*.

Q. How doth this Sacrament conduce to the remembrance of Christs death?

A. By the lively Representation therein made of the breaking of Christs Body in his tortures upon the cross, in the breaking of the bread: (u) and the shedding of his blood in the pouring out of the Wine, (w) so that in both Christ is evidently set forth crucified before the eyes of all Churches of Christians. (x)

(u) Luke 22. 19.

(w) V. 20.

(x) Gal. 3. 1

Q. Why call you this Action a continual remembrance of his Death?

A. Because this is an Ordinance, not temporary only, as the Jewish Sacraments were (y) but to continue in the Church in all Ages, till Christs coming to Judgment. (z)

(y) Heb. 9. 11.

(z) 1 Co. 11. 26.

Lord's

Q. What is the Outward part, or sign in the Lords Supper?

A. Bread and Wine which the Lord hath commanded to be received.

Q. Hath the Lord indeed commanded, that the Wine, as well as the Bread, be received by all Communicants?

A. Yes he hath commanded expressly, (a) that all are to partake of it.

(a) Mat. 26.
27.

Mar. 14. 23.

1 Cor. 11. 25.

Q. What are we then to think of the practice of the Romish Church, that debars the Laity (as they call them) the Cup?

A. They do them a great injury, and commit a great Sacrilege against Christ therein: which is the fouler crime, because in the very decree of their own general Council against this use of the Cup, they confess, that they act contrary therein, to the practice of the Primitive Church.

Concil. Const.
Ses. 13.

Q. What is the inward part or thing signified?

A. The Body, and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lords Supper.

Q. If the body and blood of (Christ as you say) be verily and indeed received in the Lords Supper: is there not that in this Sacrament, which the Papists call Transubstantiation; whereby, they say, the substance of the bread

bread and wine are changed into the substance of Christ's natural Body, and nothing remains, but the Accidents of what they were before.

A. No : For, besides the contradiction to all our Senses, and our Reason it self, which this Doctrine contains ; it is also contrary to the Scriptures.

Q. How prove you that ?

A. By divers Arguments. As,

(1.) Because, the Evangelists tell us, that in the first Institution, our Saviour himself, in his natural Body, was the Administrator of this Sacrament to his Disciples : and therefore he could not be eaten by them, in that gross Sense which this Doctrine puts on his words.

(2.) Because after the Sacrament so administered by himself, he calls that which they had drunk out of the Sacramental Cup, the *fruit of the Vine* ; that is Wine, still.

(b)

(b) Mat. 26.

29.

(3.) Because the Apostle Paul calls that which believers after consecration did eat *Bread*, several Times together in the compass of three Verses. (c)

(c) 1 Cor. 11.

26. 27. 28.

Q. What mean you then, when you say, that the body and blood of Christ are, verily and indeed taken, and received there ?

A. That we receive them not only in imagination, but truly ; though not grossly, and carnally, but spiritually, and by Faith ; As our Saviour himself interprets the meaning of eating his flesh, and drinking his blood, to undeceive those who stumbled and

(d) Joh. 6. 55 and were offended at that Expression of his.
and 63. Com- (d).
pared.

Lords Day 50.

Q. You say, that the body and blood of Christ are thus received by the faithful. Do none then but believers thus receive them?

A. No : For they are to be received by
(e) Jo. 6. 35. Faith, which Unbelievers have not. (e)
58.64.

And they give eternal Life to those that receive them, of which Unbelievers remaining such, are incapable. (f)
(f) Jo. 6. 54.
55,56.

Q. You spake of the remembrance of the benefits which we receive by this Sacrament.

What are the benefits whereof we are made Partakers thereby?

A. The strengthening and refreshing of our Souls by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. What observe you in this Answer?

A. I observe the aptness and suitability of these Sacramental Signs to the things signified.

For as bread strengthneth mans heart and
(g) Ps. 104. 15. wine maketh it glad, (g) or refresheth it; so the Flesh of Christ is that Food that nourisheth to Eternal Life. (b) And his blood is that which entitles us to the truest and most solid Joy, by procuring us the remission of our sins. (i)

(i) Mat 9. 2.
Compared
with 26. 28.

Q. And

Q. And what Inferences draw you from it?

A. 1. That we have continual need of this Sacrament, for the strengthening and refreshing of our Souls; no less then we have of natural food, and comfortable drinks, for the strengthening and refreshing of our bodies.

2. And therefore, that the too gross neglect of this Sacrament lately grown upon us, is that, to which the great decays of grace, and uncomfortableness of condition, which many Christians complain of, is to be imputed.

Lords Day. 51.

Q. I hope then, that by your own more constant attendance on this Ordinance, you will preserve your self from these inconveniences, or mischiefs rather. But yet, because coming to it unworthily will endanger you to the same, or worse consequences; you must know how to come worthily thereunto:

What, therefore, is required of them who come to the Lords Supper?

A. To examine themselves, (k) (k) 1 Cor. 11. 28, 29.
 whether they repent them truly of their former sins: Stedfastly purposing to lead a new life; have a lively Faith in Gods Mercy through Christ, with a thankful remembrance of his death; and be in Charity with all Men.

Q. See.

Q. Seeing St. Paul, (in the Text mention-
ed,) only bids us to examine our selves; but
directs us to no particulars, to examine our
selves in; whence is it, that these are assigned
here, as the special matters concerning which
we are to examine our selves?

A. These particulars, are gathered, from
the nature, use, and ends of the Sacra-
ment it self: The reason whereof suggests
them to us.

Q. As how? Shew it me in them all seve-
rally?

And first, how is Repentance, and amend-
ment of life, concluded necessary, and there-
fore to undergo this Examination?

A. Because the blood of Christ here re-
ceived, is the blood of the New Testament,
shed for the remission of sins: (l) and God
will pardon the sins of none, but those that
repent, and amend their lives. (m)

(l) Mat. 26.
28.

(m) Isa. 1. 17.
18.

Q. How is the necessity of Faith, hence in-
ferred?

A. Because in this Sacrament we are to
feed on Christ: And Faith is the Grace,
which makes us to hunger and thirst after his
Righteousness: (n) and that which enables
us, to apply the promises of the Covenant
of Grace, (o) which are sealed in this Sa-
crament, unto worthy receivers. (p)

(n) Mat. 5. 6.
Joh. 7. 37, 38.

(o) Gal. 3. 22.
(p) 1 Cor. 11.
25.

Q. How conclude you the necessity of the
Thankfulness, wherewith you say, you are to
remember Christs death?

A. Because, we cannot remember his
death seriously, without the consideration
of

of that love of his, that moved him to undergo that death for us. (q) And that consideration, must necessarily fill our hearts with an answerable love to him, out of gratitude for so obliging an act of kindness. (r)

(q) Gal. 2.20.
Rom. 5. 5, 6.
Joh. 15.13.

(r) 2. Cor. 5.
14. 9. 15.

Q. *How, lastly, do you infer the necessity of universal Charity?*

A. Because this Holy Feast is a Communion. (f) And therefore, it is requisite, that whiles as Christian Brethren we feast at our Fathers Table, together, we should all love as Brethren. (t)

(f) 1. Cor. 10.
16, 17.

(t) 1. Pet. 3.8.

As also, because we joyntly partake of the benefits of Christs unspeakable love to us; we ought to take inducements thence, to love others by his Example. (u)

(u) Joh. 13.34.
15.12.
1 Joh. 4. 11.

Lords Day. 52.

Q. *Is not Knowledg also to be examined?*

A. Yes, certainly. For if we have not that, we cannot discern the Lords Body; (w) that is, neither understand the nature and use of the Sacrament, nor our own duty in preparation for it.

(w) 1 Cor. 11.
29.

But that is not mentioned here, because it is generally supposed, to all these Acts.

Q. *Is not our Love to God, and Christ, also necessary to be examined by us?*

A. Yes, undoubtedly; but there needs no other examination of that; then what

is

is before included in that branch of the thankful remembrance of Christs death.

Q. And what if I find not these things in me, by the common marks that Divines give of them, to be true Graces; or if I am doubtful whether they be such, or no? May I come to the Sacrament: Or must I abstain, till I be satisfied?

A. The Examination of the Truth of our own Graces, or Theological Vertues, being directed commonly with much niceness of distinctions, which ordinary Christians can hardly understand: And Satan being apt to perplex scrupulous Souls very much about them; especially, if he find, that he can discourage them from the participation of this Sacrament: It is not to be imagined, that an ordinance, which all Christians of years are bound to receive, (x) and that often too, (y) should be attended, (by Christs order) with any necessary condition, that is so difficult to all, and to very many of the most conscientious of them (through melancholy and scrupulousness) so impossible.

Q. When may any ordinary Christian, then, satisfy himself, that he hath done his duty sufficiently, in this matter of self-Examination?

A. It is sufficient to every Christian, to make him a worthy Receiver; if his heart, (upon Examination seriously and impartially performed) tell him, that he really doth these things required, [that is, repents, believes, is thankful to Christ, and charitable

(x) 1 Cor. 10.
17.
(y) 11.26.

to all Men;] and that, (to the best of his knowledg) sincerely, and without Hypocrisy : Though he cannot answer all objections and scruples, that may arise in him to the contrary, upon those nice marks and signs, often given in this matter. (z)

(z) 1 John 3: 20, 21.

Q. And when a Man hath discharged this duty of Examination thus, before he comes; is there no more required to be done, to render him a worthy Receiver?

A. Yes, he must do that, for which this Examination is intended; that is, excite and stir up in himself all these holy affections, to accompany him to, and in, the act of receiving: (a) And after he hath himself received, labour to improve the ordinance to his best advantage, during the remaining time of that Administration: and lastly, after he is gone home, to call himself to account, by reflection, how he hath demeaned himself therein, in order to his future direction and profit upon like occasions. (b)

(a) Cant. 1. 12.
Act 2. 46, 47.

(b) Luk. 24. 32.

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S C H E M E

Of a Shorter

Catechism,

Taken out of the words of
the Church-Catechism, each An-
swer being broken into se-
veral Questions and An-
swers.

*Q. What is your Name? A. As
in the Catechism.*

*Q. Who gave you this Name?
A. As in the Catechism.*

*Q. When did your Godfathers and Godmo-
thers give you that Name?*

Q. What were you then made?

Q. Whose Member were you then made?

Q. Whose Child were you made?

*Q. Whereof were you made an Inheri-
tor?*

*Q. What did your God-fathers
and*

and God-mothers then do for you ?

A. As in the Catechism.

Q. How many things d d they promise ?

Q. In whose Name did they promise them ?

Q. What is the first promise they made in your Name ?

Q. Whom, are you, (by that promise) to renounce ?

Q. Whose works are you to renounce ?

Q. What Poms and Vanities are you to renounce ?

Q. And what lusts, or desires ?

Q. How many of them are to be thus renounced ?

Q. What is the second Promise ?

Q. What did they Promise you should believe ?

Q. What Faith is it, whose Articles you are to believe ?

Q. How many Articles of the Faith are you to believe ?

Q. What is the third Promise ?

Q. What are you, by this Promise, to keep ?

Q. Wherein are you to walk ?

Q. How long are you thus to walk ?

Q. Dost thou not think thou art bound to believe and do, as they promised for thee ? A. As in the Catechism.

Q. By whose help are you to do these things ?

Q. What State are you called to, by your Baptism ?

Q. Who called you to it ?

Q. Through whom ?

Q. What do you to God for so calling you?

Q. How long do you desire to continue in this State?

Q. Whose Grace must you have, to enable you to do so?

Q. How are you to get that Grace?

Q. Rehearse the Articles of thy Belief? *A.* As in the Catechism.

Q. What do you here believe concerning God the Father?

Q. What kind of Father is God?

Q. Whereof is he the Maker?

Q. Whose Son (as God) is Jesus Christ?

Q. Hath God any more such Sons? Or is he his only Son?

Q. What is Jesus Christ to us?

Q. By whom (when he became Man) was he conceived?

Q. Of whom was he born?

Q. Under whom did he suffer?

Q. What did he especially suffer under him?

Q. Was he taken alive from the Cross, or dead?

Q. What was done with him after his death?

Q. Whither did he descend?

Q. Did he continue in that state, or did he rise again?

Q. What day after his death did he rise again to life?

Q. Whither went he after his Resurrection?

Q. What doth he in Heaven?

Q. Where doth he sit there?

Q. Shall he always continue there, or shall he come thence?

Q. What

Q. What shall he come to do?

Q. Whom shall Christ Judge when he cometh?

Q. What Ghost, or Spirit, say you, you believe in?

Q. What Church do you believe, or joyn yourself to, by Faith?

Q. What should they be, that are in the Communion of that Church?

Q. What do the Members of that Church obtain, as to their sins?

Q. What as to their Bodies?

Q. What estate shall they be in after the Resurrection?

Q. What dost thou chiefly learn in these Articles of thy Belief? A. As in the Catechism.

Q. You mention (as the objects of your belief) God the Father, and God the Son, and God the Holy Ghost. Are these three, three Gods? A. No.

Q. What are they then? A. Three Persons in one God.

Q. What did God the Father for you?

Q. Did he make no more but you?

Q. What did God the Son for you?

Q. Did he Redeem none but you? or some few others?

Q. What doth the Holy Ghost for you?

Q. Doth he Sanctifie none but you?

Q. Tell me how many Commandments there be? A. Ten.

Q. Which be they? A. As in the Catechism.

Q. In what Chapter, and of what Book, find you these Commandments?

Q. What did God do for his People Israel?

Q. From whence, said you, did he bring them out?

Q. What was the Land of Egypt to them?

Q. Which is the first Commandment?

Q. How many Gods may we have?

Q. Which is the second Commandment?

Q. What is it that we are forbidden to make for a God?

Q. What likenesses are we forbidden to liken God to?

Q. May we not liken God, to the Sun, Moon, Stars, or Angels in Heaven?

Q. Nor to any Man, Woman, Beast, Plant, or Fowl, or Fish, that are in the Earth, or Water?

Q. May we not bow down to, or worship such, if they be made by others?

Q. What Name, or Attribute doth God here assume, to deter us from Idolatry?

Q. How doth God express his jealousy in case of Idolatry?

Q. Upon whom doth God visit the sins of Idolatrous Fathers?

Q. To how many Generations doth this severity reach?

Q. Idolaters pretend to love God: but how doth God judge them affected to him?

Q. And how are his true Worshippers affected to him?

Q. How do Men shew that they love God?

Q. To

Q. To how many Generations of those that love him, doth he extend his Mercy?

Q. Rehearse the third Commandment?

Q. How must we not take, or use the Name of God?

Q. What doth God threaten to such as take his Name in vain?

Q. Which is the fourth Commandment?

Q. What day is it that we must keep Holy?

Q. What course must we take, that we may keep it Holy?

Q. How many days in every week may we labour?

Q. What must we do in those six days?

Q. What proportion of time, in every week, must Gods Sabbath take up?

Q. What work must not be done on that day?

Q. Who are forbidden to work on that day?

Q. If a Man work not himself, may he not employ his Children to work?

Q. Nor his Servants, nor his Cattle? nor a Stranger that lives under him?

Q. What Reason doth God fortifie this Law withal, from his own Example?

Q. What did God make?

Q. In how many days did he make all these things?

Q. What did he the seventh day?

Q. What did he for the seventh day, when he had rested on it?

Q. Why did God Sanctify and bless that day?

Q. Repeat the Fifth Commandment?

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Q. Who

Q. Who are the Persons, you must honour, by vertue of this Commandment?

Q. What may those Persons expect, who thus honour their Fathers and Mothers?

Q. Repeat the Sixth Commandment?

Q. What are we forbidden to do in this Commandment?

Q. Rehearse the Seventh Commandment?

Q. What is it which you are here forbidden to commit?

Q. Repeat the Eighth Commandment?

Q. What (by this Commandment) must you not do?

Q. Which is the Ninth Commandment?

Q. What kind of Testimony (or Witness) must you not bear?

Q. Against whom must you not bear such false Witness?

Q. Which is the Tenth Commandment?

Q. What are you here forbidden to covet?

Q. May you not covet your Neighbours House, if it be better, or finer, than yours?

Q. Nor if his Wife, if she be fairer, or richer than yours?

Q. Nor his Man servant, or Maid, if they be fitter for your work?

Q. Nor his Ox, nor his Ass?

Q. Nor any other thing of his?

Q. What dost thou chiefly learn by these Commandments? A. As in the Catechism.

Q. How many things, said you, you learned by them?

Q. Which are the two things, you say you learn by them?

Q. What

Q. What is thy duty towards God? A. As in the Catechism.

Q. Whom are you to believe in, fear, love, and worship?

Q. How are you to love God?

Q. How much trust must you put in him?

Q. What belonging to God, must you honor?

Q. How must you serve him?

Q. How long must you serve him?

Q. What is thy Duty towards thy Neighbour? A. As in the Catechism.

Q. How must you love your Neighbour?

Q. How must you do to all men?

Q. What must you do to your natural Father, and Mother?

Q. What must you do to the King, and all in Authority?

Q. What, to your Governours, Teachers, Spiritual Pastors, and Masters?

Q. What, to all your betters?

Q. What are you not to do to any body?

Q. What must you be, in all your dealing?

Q. What must you not bear in your heart?

Q. What are you to keep your hands from?

Q. And what, your Tongue?

Q. How are you to keep your body?

Q. How are you to carry your self towards other mens goods?

Q. What are you to learn, and labour for?

Q. In what manner must you get your own living?

Q. What state of life must you stick and keep to?

And

Q. And what are you to do in that state of life?

Q. Let me hear, if thou canst say the Lords Prayer?

Q. Whom do you here pray to?

Q. What Relation bears God to us?

Q. Where is he (in special manner) present?

Q. What is the first Petition of this Prayer?

Q. What do we therein desire may be hal-
lowed, or sanctified?

Q. What is the second Petition?

Q. What do we therein pray, may come?

Q. What is the third Petition?

Q. What do we here ask concerning Gods
will?

Q. Where, do we pray, that it may be
done?

Q. How should Gods will be done on Earth?

Q. What is the fourth Petition?

Q. What is the thing we beg for in this Pe-
tition?

Q. How much bread do we pray for, every
day?

Q. What is the fifth Petition?

Q. What do we here pray to God to for-
give?

Q. How do we desire God should forgive us?

Q. Whom are we to forgive, if we will be
forgiven by God?

Q. Which is the sixth Petition?

Q. What do we here pray not to be led into?

Q. What do we pray to be delivered from?

Q. What is the conclusion of this Prayer?

Q. What do we herein acknowledg to be-
long to God?

Q. How

Q. How long shall these things belong to him?

Q. What (in general) is the substance of this Prayer? Or what desirest thou of God in this Prayer? A. As in the Catechism.

Q. Who is the giver of all goodness?

Q. What do we first pray God to send?

Q. To whom do you pray God to send it?

Q. To what end do we pray him to send it?

Q. How are we to worship, serve, and obey God?

Q. What are the next things we pray him to send us?

Q. What needful things are those we pray him to send?

Q. You pray that he will be merciful to us. Wherein?

Q. What do we pray to be saved and defended in?

Q. What are ghostly dangers? A. The dangers of our Souls, or Spiritual dangers.

Q. What do we pray that God will keep us from?

Q. What is the first of those things we pray to be kept from?

Q. What is the second?

Q. Who is our ghostly Enemy? A. our Spiritual Enemy, the Devil.

Q. What is the third?

Q. What death is that we pray against?

Q. Whence do we expect all these good things?

Q. Through whom do we hope to obtain them?

Q. What signifies, Amen?

Q. How many Sacraments hath Christ

Christ ordained in his Church? *A.* As in the Catechism.

Q. Which are the two? Name them?

Q. Are these Sacraments necessary?

Q. To what end are they necessary?

Q. Are they necessary only to some particular Christians; or generally to all?

Q. Are there no more such Sacraments, but these two?

Q. What mean you by this word Sacrament? *A.* As in the Catechism.

Q. What kind of sign is requisite to make a Sacrament?

Q. What kind of Grace must it be an outward and visible sign of?

Q. To whom belongs it to ordain such a sign of Grace? *Q.* And who gives it?

Q. What are the Sacraments ordained for? or of what use are they to us?

Q. What is the use of Sacraments, as a means?

Q. What do they as pledges?

Q. How many Parts are there in a Sacrament? *A.* As in the Catechism.

Q. Which is the first part?

Q. Which is the second?

Q. What is the outward visible sign or form in Baptism? *A.* As in the Catechism.

Q. Wherein are Persons to be baptized?

Q. In whose name are they to be baptized?

Q. What is the inward and spiritual Grace? *A.* As in the Catechism.

Q. What are baptized Persons to do unto?

Q. What

Q. *What are they therein new born to?*

Q. *What are you, and all persons, by nature?*

Q. *What are you Children of, or liable to, thereby?*

Q. *What are you made by Baptism?*

Q. *What is required of Persons to be baptized?* A. As in the Catechism.

Q. *What do men do, when they Repent: or by Repentance?*

Q. *What do they do by Faith?*

Q. *What Promises (especially) in Baptism, are we to believe?*

Q. *Why then, are Infants baptized, when by reason of their tender Age, they cannot perform them?* A. As in the Catechism.

Q. *What do Infants promise in Baptism?*

Q. *By whom do they promise them?*

Q. *Who are bound to perform the Promise made for Infants by their Sureties?*

Q. *When are they bound to perform it?*

Q. *Why was the Sacrament of the Lords Supper ordained?* A. As in the Catechism.

Q. *What are we to remember in the Lords Supper?*

Q. *What is the Death of Christ here called?*

Q. *How long is this Sacrifice of Christs Death to be remembered?*

Q. *What else (besides the Sacrifice of Christs death) are we to remember herein?*

Q. *What is the outward Part or Sign in the Lords Supper?* A. As in the Catechism.

Q. *What*

Q. *What do men outwardly receive in the Lords Supper?*

Q. *Is it not enough to receive bread alone, without the wine?*

Q. *Why must we necessarily receive both?*

Q. *What is the inward part, or thing signified?* A. As in the Catechism.

Q. *Which of the outward signs (Bread or Wine) signifies Christs body?*

Q. *And which of them, his blood?*

Q. *How are the Body and Blood of Christ taken and received in the Lords Supper?*

Q. *By whom are they so taken and received?*

Q. *And are they taken and received verily and indeed by none but the faithful?*

Q. *What are the Benefits, whereof we are made partakers thereby?*

A. As in the Catechism.

Q. *What is it that is strengthened and refreshed in the Lords Supper?*

Q. *Whereby are our souls there strengthened and refreshed?*

Q. *In what manner are they there strengthened and refreshed?*

Q. *What is required of them who come to the Lords Supper?* A. As in the Catechism.

Q. *Which is the first thing examined by them?*

Q. *What are men to repent of, before they come?*

Q. *How are they to repent of them?*

Q. *What are they to purpose?*

Q. *How are they thus to purpose?*

Q. *What is the second thing to be examined?*

Q. In

(III)

Q. *In what must they have this Faith?*

Q. *What kind of Faith must they have?*

Q. *Through whom doth this lively Faith expect mercy?*

Q. *From whom doth it expect it?*

Q. *What is the third thing to be examined?*

Q. *What kind of remembrance must we have of the death of Christ?*

Q. *What is the fourth, and last thing, to be examined?*

Q. *Whom must they be in charity with, who will worthily receive this Sacrament?*

A

POSTSCRIPT

TO THE

Christian READER.

Christian Reader,

THE use of these small Questions, is only to make trial, whether the younger Children (not yet of capacity to learn the longer Catechism preceding) do, when they are examined in the Church-Catechism, repeat the Answers merely by rote. And if they answer heedlessly, to engage them, by a reflection upon what they have said, to attend more to the business they have in hand.

I have composed this Catechism meerly of Questions without Answers, for the most part : Because the Answers to them, are to be found in the very words , or plain sense, of the larger Answers themselves, in the Grammatical Construction of them. So that the same way, whereby we bring School-boys to find the Nominative Case to a Verb, or Antecedent to a Relative, &c. will, in a little use of this method , prompt the dullest Child to the Answer he is to make.

In some Questions, I confess, (as those about the Trinity,) the Answers are expressed ; because the Catechism to which this is adapted, affords them not expressly. Others there are, which are to be found there, only in the sense : but generally, the Questions in such cases , lead only to the short Answers of yea, or no.

In the whole, I designed perspicuous brevity. But if any Catechist that shall condescend to take this Catechistical Scheme for a Patern, shall think it too short ; he may himself remedy that fault, by enlarging upon this Groundwork, as he finds the capacity of the Children Catechised. This is only done to his hand, as a proof of what may be done in this kind, for the improvement of the youngest Children , till they come to be capable of farther Instruction in a larger Catechism ; whether this of mine, or any other, that shall be thought fitter for use.

Farewell.

F I N I S.

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